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*A Manual of Instruction.*



CONFIRMATION  
AND  
FIRST COMMUNION



*MACLEAR*





**A Manual of Instruction**  
**FOR**  
**CONFIRMATION**  
**AND**  
**FIRST COMMUNION,**  
**WITH PRAYERS AND DEVOTIONS.**



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A Manual of Instruction  
FOR  
CONFIRMATION  
AND  
FIRST COMMUNION,  
WITH PRAYERS AND DEVOTIONS.



BY THE  
REV. G. F. MACLEAR, D.D.,  
HEAD MASTER OF KING'S COLLEGE SCHOOL, LONDON.

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1874.

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138. i. 276.

**"Sancte et Sapienter."**

"Education which begins and ends with the heart is, in all ages—in our day especially—full of grave risks to the heart's best interests. And the object of King's College, as its motto suggests, was assuredly to provide for both; for the heart first, and then for the understanding. 'Sancte et Sapienter'—what is that but educated love increasing more and more in knowledge?"

*From a Sermon of Canon Liddon at the Inauguration  
of King's College Chapel, Sunday, Nov. 9, 1873.*

## PREFACE.

MY former little Manual for the use of Candidates for Confirmation having passed through several Editions, and another being now required, I have taken the opportunity of making certain alterations in its form and substance.

I have also, at the suggestion of several friends, added the Communion Office with such Explanatory Chapters and Notes as I have been accustomed to use with Confirmation Classes at King's College School.

To these I have besides appended a brief Form of Self-Examination and a small Collection of Prayers and Devotions, chiefly taken from the works of Cosin, Ken, and Wilson and the principal Church Manuals, for use before and at the Celebration of the Holy Eucharist.

KING'S COLLEGE SCHOOL, LONDON,  
*Lent, 1874.*



*"THE ancient custom of the Church was after they had baptized, to add thereunto imposition of hands with effectual prayer for the illumination of God's most Holy Spirit to confirm and perfect that which the grace of the same Spirit had already begun in Baptism."*

HOOKE.

# CONTENTS.

## PART I.

	PAGE
THE CONFIRMATION OFFICE . . . . .	1—6
CHAPTER I. <i>The Title</i> . . . . .	7—10
" II. <i>The Preface</i> . . . . .	11—15
" III. <i>The Solemn Question</i> . . . . .	16—19
" IV. <i>The Answer</i> . . . . .	20—24
" V. <i>The Laying on of Hands</i> . . . . .	25—29
" VI. <i>The Prayers and Benediction</i> . . . . .	30—33
APPENDIX <i>Prayers and Devotions</i> . . . . .	34—38

## PART II.

THE COMMUNION OFFICE . . . . .	39—54
CHAPTER I. <i>The Invitation</i> . . . . .	55—62
" II. <i>The Introduction</i> . . . . .	63—70
" III. <i>The Preparation</i> . . . . .	71—76
" IV. <i>The Consecration and Communion</i> . . . . .	77—82
" V. <i>The Thanksgiving</i> . . . . .	83—89
APPENDIX I. <i>Form of Self-Examination</i> . . . . .	90—94
" II. <i>Prayers, Thanksgivings, and Hymns</i> . . . . .	95—102





PART I.

The Confirmation Office.



*DRAW, HOLY GHOST, Thy sevenfold veil  
Between us and the fires of youth;  
Breathe, HOLY GHOST, Thy freshening gale,  
Our fevered brow in age to soothe.*

**The Christian Year.**

I.

The Title.

The Order of Confirmation,  
or Laying on of Hands upon those that are Baptized  
and come to Years of Discretion.

II.

The Preface.

¶ *Upon the day appointed, all that are to be then confirmed, being placed, and standing in order, before the Bishop; he (or some other Minister appointed by him) shall read this Preface following.*

TO the end that Confirmation may be ministered to the more edifying of such as shall receive it, the Church hath thought good to order, That none hereafter shall be Confirmed, but such as can say the Creed, the Lord's Prayer,

and the Ten Commandments; and can also answer to such other Questions, as in the short Catechism are contained: which order is very convenient to be observed; to the end, that children, being now come to the years of discretion, and having learned what their Godfathers and Godmothers promised for them in Baptism, they may themselves, with their own mouth and consent, openly before the Church, ratify and confirm the same; and also promise, that by the grace of God they will evermore endeavour themselves faithfully to observe such things, as they, by their own confession, have assented unto.

## III.

## The Solemn Question.

¶ *Then shall the Bishop say,*

**D**O ye here, in the presence of God, and of this congregation, renew the solemn promise and vow that was made in your name at your Baptism; ratifying and confirming the same in your own persons, and acknowledging yourselves bound to believe, and to do, all those things, which your Godfathers and Godmothers then undertook for you?

## IV.

## The Answer.

¶ *And everyone shall audibly answer*

I DO.

## V.

## The Laying on of Hands.

*The Bishop.*

**O**UR help is in the Name of the Lord;

*Answer.* Who hath made heaven and earth.

*Bishop.* Blessed be the Name of the Lord;

*Answer.* Henceforth, world without end.

*Bishop.* Lord, hear our prayers.

*Answer.* And let our cry come unto thee.

*The Bishop.* Let us pray.

**A**LMIGHTY and everliving God, who hast vouchsafed to regenerate these thy servants by Water and the Holy Ghost, and hast given unto them forgiveness of all their sins; Strengthen them, we beseech thee, O Lord, with the Holy Ghost the Comforter, and daily increase in them thy manifold gifts of grace; the spirit of wisdom and understanding; the spirit of counsel and ghostly strength; the spirit of knowledge and true godliness; and fill them, O Lord, with the spirit of thy holy fear, now and for ever. *Amen.*

¶ *Then all of them in order kneeling before the Bishop, he shall lay his hand upon the head of every one severally, saying,*

**D**EFEND, O Lord, this thy Child [or *this thy Servant*] with thy heavenly grace, that *he* may continue thine for ever; and daily increase in thy Holy Spirit more and more, until *he* come unto thy everlasting kingdom. *Amen.*

## VI.

The Collects and  
Benediction.¶ *Then shall the Bishop say.*

The Lord be with you.

*Answer.* And with thy  
spirit.¶ *And (all kneeling down) the  
Bishop shall add,*

Let us pray.

OUR Father, which art in  
heaven, Hallowed be thy  
Name. Thy kingdom come.  
Thy will be done in earth, As  
it is in heaven. Give us this  
day our daily bread. And for-  
give us our trespasses, As we  
forgive them that trespass a-  
gainst us. And lead us not  
into temptation; But deliver  
us from evil. Amen.

¶ *And this Collect.*

ALMIGHTY and everliving  
God, who makest us both  
to will and to do those things  
that be good and acceptable  
unto thy divine Majesty; We  
make our humble supplications  
unto thee for these thy ser-  
vants, upon whom (after the  
example of thy holy Apostles)  
we have now laid our hands,  
to certify them (by this sign)

of thy favour and gracious  
goodness towards them. Let  
thy fatherly hand, we beseech  
thee, ever be over them; let  
thy Holy Spirit ever be with  
them; and so lead them in the  
knowledge and obedience of  
thy Word, that in the end they  
may obtain everlasting life;  
through our Lord Jesus Christ,  
who with thee and the Holy  
Ghost liveth and reigneth, ever  
one God, world without end.  
*Amen.*

O ALMIGHTY Lord, and  
everlasting God, vouch-  
safe, we beseech thee, to direct,  
sanctify, and govern, both our  
hearts and bodies, in the ways  
of thy laws, and in the works  
of thy commandments; that,  
through thy most mighty pro-  
tection both here and ever, we  
may be preserved in body and  
soul; through our Lord and  
Saviour Jesus Christ. *Amen.*

¶ *Then the Bishop shall bless  
them, saying thus,*

THE Blessing of God Al-  
mighty, the Father, the  
Son, and the Holy Ghost, be  
upon you, and remain with  
you for ever. *Amen.*

¶ *And there shall none be ad-  
mitted to the holy Commu-  
nion, until such time as he  
be confirmed, or be ready  
and desirous to be confirm-  
ed.*



*THERE is a lad—five loaves hath he,  
And fishes twain:—but what are they,  
Where hungry thousands be?  
Nay, Christ will find a way.*

*In order on the fresh green hill  
The mighty Shepherd ranks His Sheep  
By tens and fifties, still  
As clouds when breezes sleep.*

*Oh who can tell the trembling joy,  
Who paint the grave endearing look,  
When from that favoured boy  
The wondrous pledge He took?*

*Keep thou, dear child, thine early word:  
Bring Him thy best: who knows but He  
For His eternal board  
May take some gift of thee?*

Lyra Innocentium.

# CHAPTER I.

## THE ORDER OF CONFIRMATION.

The Title.

*What mean ye by this service?*

Ex. xii. 26.



YOU have come to me desiring to be Confirmed<sup>1</sup>, and therefore it is necessary that I should try to explain to you what Confirmation is, and enable you to understand the solemn Service appointed by the Church of England for the administration of this holy Rite.

2. Now, on turning to the Order of Confirmation contained in the Prayer-Book and here reprinted, you notice that Confirmation has another name. It is called *Confirmation*, or the LAYING ON OF HANDS *upon those that are baptized and come to years of discretion*. Indeed, the word Confirmation, as the name of a separate ordinance, does not occur in the Bible, but we often read there of *Laying on of Hands*.

<sup>1</sup> To confirm, from Latin *con* and *firmus*, denotes "to make firm" or "strong," to "strengthen," to "establish." Compare the Prayer in the Baptismal Service, "*Confirm* this faith in us evermore." the Absolution in the Communion Service, "*Confirm* and strengthen you in all goodness."

3. Thus, if you look at the Old Testament, you read that—

- (1) The patriarch Jacob, just before his death, when the two sons of Joseph, Ephraim and Manasseh, were brought to him for his blessing, *STRETCHED OUT HIS RIGHT HAND, AND LAID IT UPON Ephraim's head, and his left hand upon Manasseh's head*<sup>1</sup>;
- (2) During the sojourn of the Israelites in the desert, when Aaron had offered sin-offerings and burnt-offerings for the people, *HE LIFTED UP HIS HAND toward the people, and blessed them*<sup>2</sup>;
- (3) When Moses was drawing near the close of his life, and it was necessary that one should be appointed to succeed him, he was directed by the Lord to take Joshua, and *LAY HIS HANDS UPON him before all the congregation, and to put some of his honour upon him, that the children of Israel might be obedient*<sup>3</sup>.

4. In like manner, if you turn to the New Testament, you will find Laying on of Hands used by our blessed Lord. Thus—

- (1) When certain mothers brought unto Him little children, *that He should lay His hands upon them* and offer up prayer and the

<sup>1</sup> Gen. xlviii. 9, 14.

<sup>2</sup> Lev. ix. 22. Comp. also Lev. xvi. 21, "And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel."

<sup>3</sup> Num. xxvii. 18—20. Comp.

also Deut. xxxiv. 9, "And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him; and the children of Israel hearkened unto him, and did as the Lord commanded Moses."

disciples rebuked them, He was much displeased, and not only said *Suffer the little children to come unto Me*, but also *took them up in His arms, PUT HIS HANDS UPON THEM, and blessed them*<sup>1</sup>;

- (2) When He was on one occasion at Capernaum, *and the sun was setting, all they that had any sick with divers diseases brought them unto Him; and He LAID HIS HANDS ON every one of them, and healed them*<sup>2</sup>;

- (3) When on another occasion a blind man was brought to Him, *He took him by the hand, and led him out of the town, and when He had spit on his eyes, He PUT HIS HANDS UPON HIM, and gradually he was restored, and saw every man clearly*<sup>3</sup>.

5. Moreover, what our Lord did, we find that His Apostles did also. Thus you read that—

- (1) When the seven deacons were selected and had been presented to the Apostles, they offered up prayer, and then *LAID THEIR HANDS upon them*<sup>4</sup>;

- (2) When the Apostles at Jerusalem had heard that Samaria had received the word of God, they sent thither Peter and John, who, on their arrival, offered up prayer for them, that they might receive the Holy Ghost, and then *they LAID THEIR HANDS ON THEM, and they received the Holy Ghost*<sup>5</sup>;

<sup>1</sup> Mark x. 13—16.

<sup>2</sup> Luke iv. 40.

<sup>3</sup> Mark viii. 22—25.

<sup>4</sup> Acts vi. 6, comp. also Acts xiii. 3, "And when they had fasted and prayed and *laid their hands* on them (Barnabas and Saul), they sent them away;" 1 Tim. iv. 14, "Neglect not the gift that is in thee,

which was given thee by prophecy, with the *laying on of the hands* of the presbytery;"

<sup>5</sup> 2 Tim. i. 6, "I put thee in remembrance that thou stir up the gift of God, which is in thee by the *putting on of my hands*."

<sup>6</sup> Acts viii. 14—17.

- (3) When Saul of Tarsus was at Damascus blinded by the supernatural light that had appeared to him on the way, Ananias was sent to him, and he, PUTTING HIS HANDS ON HIM, said, *Brother Saul, the Lord hath sent me that thou mightest receive thy sight... and he received sight forthwith, and arose, and was baptized*<sup>1</sup>;
- (4) When on one occasion St Paul visited Ephesus, and found twelve disciples who had been baptized unto John's baptism, he caused them to be baptized in the name of the Lord Jesus, and then LAID HIS HANDS UPON them, and the Holy Ghost came on them<sup>2</sup>;
- (5) When the father of Publius, the governor of the island of Malta, lay sick of a fever, Paul entered in, and prayed, and LAID HIS HANDS ON HIM, and healed him<sup>3</sup>.

6. Thus we have seen that Laying on of Hands was used, (1) among the Jews for *Blessing* and *Ordination*; (2) by our Lord for *Blessing* and *Healing*, (3) by the Apostles occasionally for *Healing*, and more generally for *Ordination*, and after Baptism as preparatory to, and a sign of, the *bestowal of the Holy Ghost*.

<sup>1</sup> Acts ix. 17, 18.

<sup>2</sup> Acts xix. 1—7.

<sup>3</sup> Acts xxviii. 8. In Old Testament times cures seem to have been wrought by the prophets by imposition of hands. Thus Naaman says of

Ellisha, "I thought, He will surely come out to me, and stand...and strike (*move up and down*, marg.) *his hand* over the place, and recover the leper," 2 Kings v. 11. See Hooker, *Eccl. Pol.* v. lxii. 2.

## CHAPTER II.

### THE ORDER OF CONFIRMATION.

#### *The Preface.*

*Not laying again the foundation of repentance from  
dead works, of faith toward God, of the doctrine  
of Baptisms, and of Laying on of Hands.*

HEB. VI. 1, 2.



WHEN St Paul, as we read in the passage quoted above, laid his hands on the twelve disciples at Ephesus, *and the Holy Ghost came on them*, we are told that *they spake with tongues and prophesied*<sup>1</sup>.

2. This was one of the extraordinary gifts, which God was pleased to bestow in great abundance on the early Church at its first planting<sup>2</sup>. These gifts were of different kinds. St Paul mentions in the first Epistle to the Corinthians, the gifts of *healing, of working miracles, of prophecy, of discerning of spirits, of divers kinds of tongues, of the interpretation of tongues*<sup>3</sup>.

3. But even in those days they were not bestowed on all alike. All were not *workers of miracles*; all had not *the gift of healing*; all did not *spoke with tongues*; all did not *interpret*<sup>4</sup>; and when the occa-

<sup>1</sup> Acts xix. 6.

words, Acts ii. 15—21.

<sup>2</sup> In accordance with the predictions of the prophet Joel, ii. 28, 29; comp. St Peter's

<sup>3</sup> 1 Cor. xii. 10.

<sup>4</sup> 1 Cor. xii. 29.

sion for their bestowal passed away, they were gradually withdrawn<sup>1</sup>.

4. But as the wind, to which the operations of the Blessed Spirit are compared<sup>2</sup>, sometimes blows with a *rushing mighty*<sup>3</sup> force, and sometimes breathes with the softness of the zephyr, even so the Holy Ghost did not always manifest His Presence by these marvellous, startling, gifts.

5. Besides these there were always *more excellent*<sup>4</sup>, though less striking, gifts. Such were *love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance*<sup>5</sup>. In these ordinary gifts the Apostles continually exhorted their converts to *increase and abound*<sup>6</sup>, and as they are ever needed, so the Holy Ghost was and is ever ready to bestow them.

6. In the Apostolic age, therefore, the use of *Laying on of Hands* was always retained, and at the

<sup>1</sup> On the gradual cessation of these Miracles of Power, see Trench *On the Miracles*, pp. 53—56, ed. 3.

<sup>2</sup> Jn. iii. 8, *The wind (πνεῦμα) bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit (τοῦ Πνεύματος).*

<sup>3</sup> Acts ii. 2.

<sup>4</sup> 1 Cor. xii. 31.

<sup>5</sup> Gal. v. 22, 23. Temperance = self-restraint, self-control. Greek ἐγκρατεία.

<sup>6</sup> Comp. 1 Thess. iii. 12. "The Lord make you to *increase and abound* in love one

towards another, and towards all men;" Col. i. 9, "We do not cease to pray for you, and to desire that ye might be filled with the *knowledge of His will*, in all wisdom, and *spiritual understanding*.... being fruitful in every good work, and *increasing in the knowledge of God*;" 2 Pet. i. 5—8; "Add to your *faith virtue*; and to *virtue knowledge*; and to *knowledge temperance*; and to *temperance patience*; and to *patience godliness*; and to *godliness brotherly kindness*; and to *brotherly kindness charity*."

time when the Epistle to the Hebrews was written, i.e. about A.D. 68 or 70, we find it specified as one of the first *principles of the doctrine of Christ*, and mentioned in connection with *the doctrine of Repentance, of Faith, of Baptisms, of the Resurrection of the dead, and of Eternal Judgment*<sup>1</sup>.

7. From this time forward the observance of the Rite became universal in the Church, and is alluded to by many of the early Fathers<sup>2</sup> and most of the chief writers of the fourth and fifth centuries<sup>3</sup>. At first Imposition of Hands followed immediately after Baptism, so as almost to appear a part of it, or a seal<sup>4</sup> of the grace conferred therein. This practice continued for some time in the Church, and after the second and third centuries, it became usual to administer the Rite, whether in the case of an infant or an adult, with four distinct ceremonies, (1) Imposition of hands, (2) Prayer, (3) Unction with holy oil<sup>5</sup>, and (4) Signing with the sign of the Cross<sup>6</sup>.

8. At first it was usual to baptize only in the

<sup>1</sup> Heb. vi. 1, 2.

<sup>2</sup> Thus it is mentioned by Tertullian, A. D. 200; by Clement of Alexandria, A. D. 200; by Origen, A. D. 210; by Cyprian, A. D. 250. Bingham's *Antiq.* iv. p. 220. Guericke's *Antiq.* p. 233, n.

<sup>3</sup> "The Fathers held Confirmation as an Ordinance Apostolic, always profitable in God's Church, although not always accompanied with equal largeness of those external effects, which gave it counte-

nance at the first." Hooker, *Eccl. Pol.* v. lxvi. 4.

<sup>4</sup> Hence in Greek Confirmation was called σφραγίς, a seal, and in Latin *sigillum*, *consignatio*. See the Greek of Eph. i. 13.

<sup>5</sup> Hence the ordinary Greek name for Confirmation is χρίσμα = Anointing, Latin, *Unctio*. Comp. the Greek of 2 Cor. i. 21; 1 Jn. ii. 20.

<sup>6</sup> Bingham's *Antiq.* iv. p. 220; Guericke's *Antiq.* p. 233.



Cathedrals of various Dioceses, and only on the greater Festivals, such as Epiphany, Easter, or Pentecost, when the Bishop was himself present. In the course of time, however, as the Christian Faith spread more and more, priests and deacons began to baptize in other places than the Cathedrals, and at other times than the great Festivals.

9. It became necessary, therefore, to adopt one of two courses, either (1) to give every Priest the power of Confirming, in which case Baptism and Confirmation would still remain associated, or (2) to defer Confirmation till such time as the Bishop could be present. The former is the course adopted by the Eastern Churches, while the Western Churches have adopted the latter.

10. As one of the Western Churches, and possessing power to "decree Rites and Ceremonies<sup>1</sup>," the Church of England also defers Confirmation till such time as it can be administered by a Bishop, and of the four ceremonies that once accompanied it, has retained (1) Imposition of Hands<sup>2</sup> and (2) Prayer. Hence the Order of Confirmation is called *the Laying on of Hands upon those that are baptized and come to years of discretion*, and with a view to the more edifying of such as shall receive it, the Church of England has ordered "that none here-

<sup>1</sup> Art. xx.

<sup>2</sup> *Χειροθεσία*, "the most noted ceremony in the whole affair, and that which most universally prevailed;" Bingham's *Antiq.* iv. 224. Hence the

whole Office is called by St Augustine and most of the Latin Fathers, *Manuum Impositio*, the Imposition of Hands.

after shall be confirmed, but such as can say the Creed, the Lord's Prayer, and the Ten Commandments; and can also answer to such other Questions, as in the short Catechism are contained<sup>1</sup>."

<sup>1</sup> "Previously to the last revision of the Prayer Book in 1661, Confirmation was preceded by such questions from the Catechism as the Bishop saw fit to ask, or cause to be asked. The Versicles and Collect followed, without any address or other questions in-

tervening, and then the Act of Confirmation. As soon as the Act of Confirmation had taken place, the Collect, which now comes after the Lord's Prayer, followed immediately, and the Service concluded with the Blessing." *Blunt's Annot., Prayer Book*, p. 254, n.

## CHAPTER III.

### THE ORDER OF CONFIRMATION.

#### *The Solemn Question.*

*Ye stand this day all of you before the Lord your God  
.....that thou shouldest enter into covenant with  
the Lord thy God.*

DEUT. XXIX. 10, 12.

**H**ITHERTO I have been speaking of the meaning and origin of Confirmation generally. I must now speak of it with more special reference to yourselves, as candidates for this holy Rite.

2. The Church of England, you notice, reserves it for "such as have been baptized and have come to years of discretion<sup>1</sup>." This is the period of life at which you have arrived. You have passed beyond mere childhood. You are, and have been for some time, able to "discern" or "distinguish" between right and wrong, and to know what is your duty towards God and your neighbour.

3. Moreover you have learnt in the Catechism that, when you were admitted into the Church by *Baptism*, God of His infinite mercy conferred upon

<sup>1</sup> *Discretion*, from the Latin *discerno*, -crevi, -cretum = to separate, divide, distinguish.

you three inestimable privileges. You were made (1) *Members of Christ*<sup>1</sup>, (2) *Children of God*<sup>2</sup>, and (3) *Inheritors of the kingdom of heaven*<sup>3</sup>. Moreover your Lord and Saviour, to Whom you were then dedicated, signed and sealed to you three great and exceeding precious promises, (1) *the Forgiveness of your sins*<sup>4</sup>, (2) *the Assistance of the Holy Spirit*<sup>5</sup>, and (3) in the end, if not forfeited, *Everlasting Life*<sup>6</sup>.

4. But after this promise made to you by your Lord and Master, "which promise He for His part will most surely keep and perform<sup>7</sup>," your Godfathers and Godmothers also promised on your part a Vow, (1) *Of Renunciation*, (2) *of Faith*, and (3) *of Obedience*.

5. This Triple Vow is binding upon you at this moment, and has been ever since your Baptism. You have owned this again and again. What has been your reply to the question in the Catechism, *Dost thou not think thou art bound to believe and to*

<sup>1</sup> "By one Spirit were we all baptized (*ἐβαπτίσθημεν*) into *one Body*," 1 Cor. xii. 13, and "*Christ is the Head of the Body, which is the Church*," Col. i. 18; comp. 1 Cor. xii. 27; Eph. v. 29—32; Rom. xii.

<sup>2</sup> "God sent forth His Son...that we might receive the *adoption of sons*," Gal. iv. 4, 5; "Ye are all the *children of God* by faith in Christ Jesus," Gal. iii. 26; comp. also Jn. xx. 17; Heb. ii. 11, 12.

<sup>3</sup> "If children, then *heirs*; *heirs of God*, and *joint-heirs*

with Christ," Rom. viii. 17; Gal. iii. 29; iv. 7.

<sup>4</sup> "Repent and be baptized every one of you in the name of Jesus Christ for the *remission of sins*," Acts ii. 38; xxii. 16.

<sup>5</sup> "Be baptized every one of you...and ye shall receive the *gift of the Holy Ghost*," Acts ii. 38; xix. 2, 6.

<sup>6</sup> "He that believeth and is baptized shall be saved," Mk. xvi. 16, and salvation implies eternal life.

<sup>7</sup> See the Address to Sponsors in the Baptismal Service

do as thy Godfathers and Godmothers have promised for thee? Has not your answer been *Yes, verily I do think so, and by God's help so I will?* Every time, then, you have made this answer, you have expressed your conviction that you are bound to keep "the solemn vow, promise, and profession"<sup>1</sup> made for you at your Baptism.

6. But now, what you have already acknowledged privately to your Parents or here at school to your Masters, you have an opportunity of acknowledging openly<sup>2</sup> before the Church. You are invited publicly to "ratify and confirm"<sup>3</sup> your Baptismal Vow in your own persons and promise that by the grace of God you will evermore "endeavour yourselves"<sup>4</sup> faithfully to observe and keep it.

7. Here, then, you have the first object of Confirmation. On your part you come to CONFIRM

<sup>1</sup> See the concluding Exhortation in the *Baptismal Service*.

<sup>2</sup> See the Preface to the Confirmation Office. It was the custom of the Jews, when children were twelve years of age and had learnt the Law and their prayers, to bring them before the congregation, upon which they were declared "Sons of the Law" or of "the Precept." Hence when "He was twelve years of age" we read that our Lord went up with His parents to Jerusalem at the Passover. See *Lightfoot and Wetstein* on Lk.

42.

<sup>3</sup> The clause ran "ratify and confess the same" in the Prayer-Book of 1549; comp. Mtt. x. 32, "Whosoever therefore shall confess Me before men, him will I also confess before My Father which is in heaven."

<sup>4</sup> For this use of the word *endeavour*, comp. the Collect for the 2nd Sunday after Easter, "daily *endeavour* ourselves to follow the blessed steps of His most holy life;" the answer in the Ordination Service, "I will *endeavour* myself, the Lord being my helper." *Class Book of the Catechism*, p. 166.

your Baptismal Vows. The Bishop will stand up and put to you this solemn and searching question :

*“Do ye here, in the presence of God, and of this congregation, renew the solemn promise and vow that was made in your name at your Baptism ; ratifying and confirming the same in your own persons, and acknowledging yourselves bound to believe, and to do, all those things, which your Godfathers and Godmothers then undertook for you ?”*

8. This is the solemn Question he will put to you, and to it you will be required to answer audibly, so that all present may hear you,

I DO<sup>1</sup>.

<sup>1</sup> Compare the answer of *we do* and be obedient ;” Exod. the Israelites to Moses, “All xxiv. 3, 7. that the Lord hath said will

## CHAPTER IV.

### THE ORDER OF CONFIRMATION.

#### The Answer.

*Better is it that thou shouldest not vow, than that thou  
shouldest vow and not pay.*

ECCLES. V. 4, 5.



DO. This is the answer you will make in the presence of God, and of His Church. They are short and simple words, but how much they involve! Is it your heart's desire to try really and truly to keep this vow? Or are you seeking to be confirmed merely because it is proper and the custom at your age? No one can answer this question but yourselves. No one can see into your heart but God, "to Whom all hearts are open, all desires known, and from Whom no secrets are hid<sup>1</sup>."

2. I hope indeed the best of all of you, but to all I would say, Pray that in this matter so solemn and so momentous you may be kept from levity and irreverence, that you may be real and sincere<sup>2</sup>. In

<sup>1</sup> See Collect for Purity in the Communion Service.

<sup>2</sup> "It should be observed that

those who are to be confirmed must either do their own part, or the whole of the previous

Confirmation God out of His tender love offers you a season of special renewal. He gives you an opportunity of making a fresh start in the Christian life. Accept it as such; hail it as an occasion which God offers you of publicly declaring yourselves on His side.

3. And here let me ask you to think very seriously and prayerfully over the Vow of your Baptism, before you presume to take it openly upon yourselves, and acknowledge yourselves bound to keep it to your lives' end.

4. Think first of your *Vow of Renunciation*. You acknowledge yourselves to be Christian soldiers, bound to fight manfully under Christ's banner. You acknowledge yourselves, therefore, bound to contend earnestly against your Lord's great Enemy, the Devil, and all his works, such as pride<sup>1</sup>, lying<sup>2</sup>, deceit<sup>3</sup>, hatred<sup>4</sup>, envy<sup>5</sup>, tempting others to sin<sup>6</sup>.

5. You acknowledge yourselves bound to renounce the pomps and vanity of this wicked world, its vain outward show<sup>7</sup>, its fleeting, temporal, glory, its selfish pleasures<sup>8</sup>, its low maxims and principles of conduct.

preparation will be utterly thrown away upon them. If they make the answer, which is directed, without sincerity, it is lying to God; if they make it without attention, it is trifling with Him;" Abp. Secker.

<sup>1</sup> 1 Tim. iii. 6.

<sup>2</sup> Jn. viii. 44.

<sup>3</sup> Acts v. 1-4.

<sup>4</sup> 1 Jn. iii. 11-15.

<sup>5</sup> 1 Jn. iii. 12.

<sup>6</sup> Mtt. xviii. 6.

<sup>7</sup> 2 Cor. iv. 18. With its temptations to selfishness, luxury, thoughtlessness towards others.

<sup>8</sup> With its temptations to shirk duty, to postpone lessons, &c.



6. You acknowledge yourselves bound to renounce the sinful lusts of the flesh<sup>1</sup>, that is those natural appetites and passions<sup>2</sup>, which you have in common with the beasts that perish; to renounce, therefore, all sloth<sup>3</sup>, gluttony<sup>4</sup>, and drunkenness<sup>5</sup>, and to shun, as you would poison, all impure actions, impure words, and impure thoughts, which ruin the soul<sup>6</sup>.

7. Think, secondly, of your *Vow of Faith*. What is Faith? It is *confidence in the unseen*<sup>7</sup>. It is the firm assurance that persons exist, and that things are true, though you cannot apprehend them with the bodily senses. In lower forms we act on the principle of Faith every day of our lives<sup>8</sup>, and Christian Faith, which differs only in its Object from faith in natural life, is the firm persuasion of the existence and character of God<sup>9</sup>, as made known to us in the Gospel of His Son, and attested by God Himself.

8. The Articles of the Christian Faith are set forth, as you are well aware, in the *Apostles' Creed*, from which you chiefly learn to believe in God the Father, who made you and all the world; in God the Son, who redeemed you and all mankind; in

<sup>1</sup> Called by St Paul *the old man*, Eph. iv. 22; *the carnal mind which is enmity against God*, Rom. viii. 7.

<sup>2</sup> Not necessarily *sinful*, but becoming so, when *excessive or misdirected*.

<sup>3</sup> Prov. xix. 15; vi. 6—11.

<sup>4</sup> Prov. xxiii. 2.

<sup>5</sup> 1 Pet. iv. 3; 1 Cor. vi. 10. Rom. vi. 12; viii. 13;

1 Cor. vi. 13; Eph. v. 3—5.

<sup>7</sup> Heb. xi. 1.

<sup>8</sup> When, *e.g.*, we (1) commit the seed to the ground, (2) entrust ourselves to the care of a physician, (3) expect the spring will be succeeded by summer, and summer by winter, (4) accept historical facts and persons.

<sup>9</sup> Heb. xi. 6.

God the Holy Ghost, who sanctifieth you and all the elect people of God, that is all members of the Christian Church.

9. This summary of the Faith you acknowledge yourselves bound to believe, because it "may be proved by most certain warrants of Holy Scripture<sup>1</sup>." But when you say that you are bound to believe this, you mean far more than that you are merely bound to give it the bare assent of your mind and understanding<sup>2</sup>. You mean that you are bound to shew forth your faith in your life and conversation, otherwise your faith will not profit you<sup>3</sup>.

10. Think therefore, thirdly, of your *Vow of Obedience*. You acknowledge yourselves bound to keep the holy will and commandments of that God, in Whom you profess to believe, and to walk in the same all the days of your life. You acknowledge yourselves, therefore, bound to endeavour to the utmost of your power to do your *Duty* (1) *towards God* and (2) *towards your neighbour*<sup>4</sup>.

11. In respect to your *Duty towards God*, you acknowledge yourselves bound to believe in Him and trust His providential care of you<sup>5</sup>; to fear Him as a Being of infinite power, knowledge, and holiness; to love Him for all His goodness<sup>6</sup> and

<sup>1</sup> See the viiiith Article of the Church of England.

<sup>2</sup> For, as St James says, *the devils believe and tremble*, Jas. ii. 19.

<sup>3</sup> Jas. ii. 14—26.

<sup>4</sup> Mt. xxii. 37—39.

<sup>5</sup> 1 Pet. v. 7; Phil. iv. 6.

<sup>6</sup> "Above all for *His inestimable love* in the redemption of the world by our Lord Jesus Christ." See the General Thanksgiving.

daily mercies; to worship Him<sup>1</sup>, to call upon Him<sup>2</sup>, to honour His Holy Name and His Word, and by consecrating His Day to serve Him truly all the days of your life<sup>3</sup>.

12. In respect to your *Duty towards your neighbour*, you acknowledge yourselves bound to love him as yourselves, and to do to all men as you would they should do unto you<sup>4</sup>; to love, honour, and succour your father and mother<sup>5</sup>, and, as parental authority is the type of all authority, to honour and obey the Queen, and all that are set over you<sup>6</sup>; to hurt nobody by word or deed<sup>7</sup>; to be sober, temperate, and chaste<sup>8</sup>; just, honest<sup>9</sup>, and truthful<sup>10</sup>; and, in a spirit of contentment, to learn and labour truly to get your own living, and to do your duty in that state of life to which it shall please God to call you<sup>11</sup>.

13. All this is involved in your Baptismal Vow. All this you promise and undertake, when you say those short, simple, words, I DO.

<sup>1</sup> Jn. iv. 23, 24.

<sup>2</sup> In public and private prayer: Mtt. vii. 7; Mk. xi. 24; 1 Thess. v. 17; Rom. xii. 12; Jas. i. 5.

<sup>3</sup> Comp. Ex. xx. 8—11; Isai. lviii. 13, 14; Jn. xx. 19, 26; Acts xx. 7; Rev. i. 10.

<sup>4</sup> Mtt. vii. 12.

<sup>5</sup> Ex. xx. 12; Eph. vi. 2; Lk. ii. 51; Col. iii. 20.

<sup>6</sup> Comp. Mtt. xvii. 24—27; xxii. 21; Rom. xiii. 1—7; 1 Pet.

ii. 13.

<sup>7</sup> Mtt. v. 22; Eph. v. 26, 31.

<sup>8</sup> Mtt. v. 27, 28; 1 Cor. vi. 18, 19.

<sup>9</sup> Lev. xix. 35, 36; 1 Cor. vi. 10; Eph. iv. 28; 1 Thess. iv. 11.

<sup>10</sup> Col. iii. 9; Eph. iv. 25; Rev. xxi. 8.

<sup>11</sup> Heb. xiii. 5; Phil. v. 11; 1 Thess. iv. 11; Acts xx. 34; Eph. iv. 28.

## CHAPTER V.

### THE ORDER OF CONFIRMATION.

#### The Laying on of Hands.

*Come, Holy Ghost, our souls inspire,  
And lighten with celestial fire,  
Thou the Anointing Spirit art,  
Who dost Thy sevenfold gifts impart.*

**I**F all this is involved in this short Answer, you may well think who is sufficient for these things? None of you in your own strength. Unaided by a Higher Power none of you can keep any holy resolution<sup>1</sup>, much less this lifelong Promise.

2. But He, Who calls you to be His faithful soldier and servant, Who saith to you, *My son, give Me thine heart*<sup>2</sup>, He is no hard taskmaster. He is your heavenly Father. He loves you more than you can know or think. He calls you by this solemn ceremony to CONFIRM openly your promise of faithful service. But He does not leave you to yourselves. He offers you freely the Grace and Strength<sup>3</sup>, whereby you may be CONFIRMED, so as to be able

<sup>1</sup> "Without Me ye can do nothing," Jn. xv. 5.

<sup>2</sup> Prov. xxiii. 26.

<sup>3</sup> "Faithful is He that calleth you, Who also will do it,"  
1 Thess. v. 24.

to take *the whole armour of God*<sup>1</sup> upon you, and bear up against the fiery darts of the Wicked One, and “play the man” in the battle of life. Let us see how this is illustrated in the Confirmation Service itself.

3. Immediately, after you have uttered the solemn words I DO, the Bishop reminds you that your *help*, your strength to keep this holy resolution, *is in the Name of the Lord*<sup>2</sup>, to which you will reply with the rest of the Congregation, *Who hath made heaven and earth*<sup>3</sup>, and therefore can do all things, and prove Himself a strong Tower to all that trust in Him.

4. Having thus reminded you whence *all true* strength comes, the Bishop will proceed, *Blessed be the Name of the Lord*<sup>4</sup>, to which your response is, *Henceforth world without end*<sup>5</sup>. He then will put up a petition very appropriate to what is about to follow, *Lord, hear our prayer*<sup>6</sup>, to which you will answer, *And let our cry come unto Thee*<sup>7</sup>.

5. After the alternate supplications contained in these Versicles, the Bishop proceeds to offer up a solemn prayer of Invocation, saying, *Let us pray*. The Collect, in which this Invocation is contained,

<sup>1</sup> Eph. vi. 11—18.

<sup>2</sup> Ps. cxxiv. 8. With the first of these Versicles the Office of Confirmation began in ancient times.

<sup>3</sup> Ps. cxxi. 1, 2.

<sup>4</sup> Ps. cxlii. 2.

<sup>5</sup> Ps. cvi. 43.

<sup>6</sup> Ps. cii. 1.

<sup>7</sup> Ps. cxxx. 1, 2. The last two of these Versicles were added in 1552, but are found very often in Ancient Offices. In our Prayer-Book they are used in those for (1) *Matrimony*, (2) *the Churching of Women*, and (3) *the Visitation of the Sick*.

is of great antiquity, and has been used in the Church of England for nearly twelve hundred years<sup>1</sup>, and can be traced back to a still more distant period<sup>2</sup>.

6. In this Collect the Bishop prays that the Almighty and Everliving God, Who vouchsafed to regenerate you at your Baptism by Water and the Holy Ghost, and then signed and sealed to you the promise of the forgiveness of all your sins, will henceforth strengthen you with the Holy Ghost the Comforter<sup>3</sup>, and daily increase in you His manifold gifts of grace. The gifts, which he prays the Anointing Spirit may bestow upon you are seven-fold<sup>4</sup>, the spirit of (1) Wisdom and (2) Understanding; the spirit of (3) Counsel and (4) Ghostly<sup>5</sup> Strength; (5) the Spirit of Knowledge and (6) true Godliness; and (7) the Spirit of holy Fear and Reverence toward God.

7. You will find these blessed gifts enumerated in the eleventh Chapter of the Book of the Prophet Isaiah<sup>6</sup>. That great "Evangelist

<sup>1</sup> It is found in the writings of Egbert, Archbishop of York, and dates from about A. D. 700. Blunt's *Annot. P. Book.* p. 257, n.

<sup>2</sup> It is probably older even than the Sacramentary of Gelasius, A. D. 494. Procter, p. 402, n.

<sup>3</sup> That is the *Strengtheners* and *Supporters*, from the late Latin *comfortare* (Fr. *conforter*, from *con* and *fortis*) = *to strengthen*. Comp. Wiclif's

version of Phil. iv. 13; "I may all things in Him that *comforteth* me," i. e. *strengtheneth* me. The Greek word *παράκλητος* has the twofold sense, (1) of the *Advocate*, (2) of the *Supporter* or *Strengtheners*.

<sup>4</sup> Comp. Rev. i. 4; iv. 5.

<sup>5</sup> That is *Spiritual*. Ghostly is from the A. S. *gæstlic* = *spiritual*, from A. S. *gæst*, S. *geist* = spirit, breath.

<sup>6</sup> Isai. xi. 1, 2; "And there shall come forth a Rod out of

cal"<sup>1</sup> Prophet, speaking as he was moved by the Holy Ghost, foretells in this Chapter that these graces would in all their fulness rest on Him, Who should *come forth of the stem of Jesse, and grow out of his roots as a Branch*. This Branch was our Lord and Saviour Jesus Christ<sup>2</sup>. At His Baptism in the river Jordan, He was anointed with the unction of the Spirit, Who descended in a bodily shape, as a Dove, and *abode upon Him*<sup>3</sup>.

8. Thus was He solemnly anointed<sup>4</sup> to be our Saviour and Redeemer, our Prophet, Priest, and King<sup>5</sup>. As such He now sitteth at the right hand of God, clad in the vesture of our glorified humanity. He is the head of His Body, the Church<sup>6</sup>. You are the members of His Body. He is the Vine, You are the branches<sup>7</sup>. As, therefore, the sevenfold Spirit rested on Him, so the Bishop prays that He

the stem of Jesse, and a Branch shall grow out of his roots: and the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord."

<sup>1</sup> So called as most clearly predicting our Lord's coming and His gracious Offices. Whence his writings are always read during the Season of Advent.

<sup>2</sup> Whence it is said of Him (Mtt. ii. 23), (i) "He shall be called a Nazarene," i.e. the Branch or Netser from the root of Jesse; and (ii) *He went down and dwelt at Nazareth* (Lk. ii. 51), the town of

Branches. Comp. Zech. iii. 8; vi. 12; and see Bp. Wordsworth on Mtt. ii. 23; Lk. ii. 51.

<sup>3</sup> Mtt. iii. 16; Mk. i. 10; Lk. iii. 22.

<sup>4</sup> That is our Messiah which = Anointed. Comp. carefully Lk. iii. 22; iv. 1; iv. 14 with Lk. iv. 18 and Isaiah lxi. 1; the passage which our Lord Himself read in the synagogue of Nazareth.

<sup>5</sup> See Pearson *On the Creed* Art. ii; Butler's *Analogy*, Pt. ii, chap. 5.

<sup>6</sup> Comp. Eph. i. 22, 23; v. 23; Col. i. 18, 24; see also the 2nd Collect in Post. Commu. Office, and the Collect for All Saints' Day.

<sup>7</sup> Comp. Jn. xv. 1, 2.

may rest on you, and impart to you the Spirit of *wisdom* to choose what is good ; the Spirit of *Understanding* to know your duty ; the Spirit of *Counsel* to guide you in all your doubts ; the Spirit of *Ghostly Strength* to enable you to resist all temptations to sin ; the Spirit of *Knowledge* or discerning between good and evil ; the Spirit of *Piety* in all your actions ; the Spirit of the *Fear* of the Lord, and of Reverence towards Him in your whole life and conversation<sup>1</sup>.

9. After the solemn Prayer of Invocation you will be bidden to kneel before the Bishop, and he will lay his hand upon your head, and say "*Defend, O Lord, this Thy child with Thy heavenly grace, that he may continue Thine for ever ; and daily increase in Thy holy Spirit more and more, until he come unto Thy everlasting kingdom. Amen.*"

10. While you kneel before the Bishop strive to be earnest, serious, and thoughtful. When he utters this solemn Prayer of Invocation, say to yourself, Amen, *So be it.* Then when you return to your place kneel down, and in secret prayer beseech God your heavenly Father that He will enable you to perform all you have promised, and increase in you His manifold gifts, that you may so faithfully serve Him in this life, that you fail not finally to attain to His heavenly promises, through the merits of Jesus Christ our Lord<sup>2</sup>.

<sup>1</sup> Comp. *Comber's Companion to the Temple*, p. 223 ; Bp. Wilson's *Sacra Privata*, p. 113. words of your own, or those of one of the Collects provided for you in this Manual. See

<sup>2</sup> To this end you can use pp. 36, 37.



## CHAPTER VI.

### THE ORDER OF CONFIRMATION.

#### *The Prayers and Benediction.*

*Thine for ever! God of Love;  
Hear us from Thy throne above;  
Thine for ever may we be  
Here and in eternity.*

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AND now we come to the third or concluding portion of the Service. You have in the sight of God and the assembled congregation ratified and confirmed your Baptismal vow, and the Bishop has confirmed you by the imposition of hands, and so certified you by that sign of God's favour and gracious goodness toward you.

2. He now turns to those assembled saying, *The Lord be with you*, to which the response is *And with thy spirit*<sup>1</sup>. Then, while all kneel down, he proceeds, *Let us pray*, and offers up the Lord's Prayer, and, as this part of the Office partakes of the nature of prayer rather than of praise, the Doxology, you

<sup>1</sup> *Comp. 2 Thess. iii. 16, and 2 Tim. iv. 22.*

observe, is not added<sup>1</sup>. After the Lord's Prayer follow two Collects. Of these the first is a prayer for you and all who have just been confirmed with you, the second is a Prayer for the general congregation.

3. In the first Collect the Bishop offers in your behalf humble supplication to Almighty God, Who alone makes us both to will and to do those things that are good and acceptable unto His divine Majesty. He implores of Him for you a threefold blessing; *first*, that God's Fatherly Hand<sup>2</sup> may ever be over you; *secondly*, that His Spirit may ever be with you<sup>3</sup>; and *thirdly*, that He will so lead you in the knowledge and obedience of His Word<sup>4</sup>, that in the end, when the waves of this troublesome world<sup>5</sup> are passed, you may obtain everlasting life.

4. After this solemn prayer that the good work begun in your Confirmation may be continued throughout your whole life, the Bishop proceeds to offer up the Second Collect, which, as I have said, is a Prayer for the general congregation, who have

<sup>1</sup> Contrast with this the use of the Lord's Prayer in the Post Communion Service, and see below Pt. ii. cap. 5.

<sup>2</sup> Comp. Ezra viii. 22, "*The hand of our God is upon all them for good that seek Him, but His power and His wrath is against all that forsake Him;*" Ps. ciii. 13, "*Like as a father pitieth his children, so the Lord pitieth them that fear Him.*"

<sup>3</sup> Comp. St Jn. xiv. 16, "*And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever.*"

<sup>4</sup> Comp. 2 Tim. iii. 15, "*From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.*"

<sup>5</sup> Comp. 1st Collect in the Office for Public Baptism.

been the witnesses of your good confession<sup>1</sup>. In it he prays that God will vouchsafe to direct<sup>2</sup>, sanctify, and govern their hearts and bodies in the ways of His laws and in the works of His commandments, so that through His most mighty protection both here and ever, they may be preserved in body and soul<sup>3</sup>, through our Lord and Saviour Jesus Christ.

5. In this prayer I think, if you reflect, you will see reason to join with all your hearts. True it is not so much for yourselves, as for those who will be present with you. But amongst those there will scarcely fail to be many, to whom you are bound by the nearest and dearest ties, father or mother, brother or sister. What higher blessing could you desire for those so nearly connected with you, than that they who have witnessed you making your good confession in the sight of God and of His Church, may be kept here and ever under the most mighty protection of your heavenly Father, and preserved unto His heavenly kingdom?

6. And now the Service is all but ended. One thing alone remains for the Bishop to do, and that is, in accordance with the Rubric, to bestow upon you the Apostolic benediction. This he stands up to do, and says, *The blessing of God Almighty, the*

<sup>1</sup> Or *profession*, see margin of 1 Tim. vi. 13.

<sup>2</sup> Comp. Prov. iii. 6, "In all thy ways acknowledge Him, and He shall direct thy steps."

<sup>3</sup> Comp. 1 Thess. v. 23, "And I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

*Father, the Son, and the Holy Ghost, be upon you, and remain with you for ever*<sup>1</sup>. To which the response is *Amen*, "So be it," and the solemn service of your Confirmation comes to a close.

<sup>1</sup> Comp. <sup>2</sup> Cor. .xiii. 14. *cient Office, but it was formerly*  
 "The ancient Benedictions preceded by the 5th and 6th  
 in this place were sometimes verses of the cxxviii<sup>th</sup> Psalm."  
 very long. The Benediction Blunt, *Annot. Pr. Book* p.  
 here given is that of the an- 260. n.

## APPENDIX.

### Prayers and Devotions.

*Watch ye and pray.*

S. Mk. xiv. 38.

*During the days of preparation for Confirmation you will do well to say SLOWLY and THOUGHTFULLY one or more of the following Collects, in addition to your usual daily prayers.*

#### I.

##### Morning.

#### i.

ALMIGHTY God, Father of all mercies, I thine unworthy servant do give Thee most humble and hearty thanks for all Thy goodness and lovingkindness to me; I bless Thee for my creation, preservation, and all the blessings of this life, but above all that Thou hast caused me to be born in a Christian land, and admitted into Thy holy Church, and made Thy child by adoption and grace. I thank Thee also for the op-

portunity, which Thou dost now grant unto me of renewing the solemn vow, promise, and profession made for me by my Godfathers and Godmothers at my Baptism in my name. Assist me, I beseech Thee, with Thy grace to listen diligently to the instruction, which is to prepare me for this dedication of myself to Thee. I acknowledge that of myself I can do nothing, but do Thou perfect Thy strength in my weakness, and grant that I may both perceive and know what things I ought to do, and also may have grace and power faithfully to fulfil the same, through Jesus Christ our Lord. Amen.

I.

**O** LORD Jesu Christ, who when Thou wert twelve years old didst go up to Jerusalem with Thy parents after the custom of the feast to worship Thy heavenly Father, kindle in me at this time a true zeal for Thy glory, that I may consecrate my youth to Thy service, and make it the great business of my life to know and love and obey my heavenly Father, and evermore keep His commandments, Who livest and reignest, One God world without end. *Amen.*

3.

**A**LMIGHTY God, unto Whom all hearts be open, all desires known, and from Whom no secrets are hid; cleanse, I beseech Thee, at this time the thoughts of my heart by the inspiration of Thy Holy Spirit, from all hypocrisy and deceit. Give me truth in the inward parts, and sincerity in all I do and say, that I may in reality and truth ratify and confirm my Baptismal Vow, and evermore strive to keep the same, and live according to Thy Holy Will, and Commandments, through Jesus Christ, Thine Only Son, our Lord. *Amen.*

II.

Evening.

1.

**O** LORD God, and heavenly Father, Who dost not despise the sighing of a contrite heart nor the desire of such as be sorrowful, grant unto me, I beseech Thee true sorrow for the sins of my past life. I acknowledge before Thee that in many things I have come short. The enemies of my soul have done me grievous hurt in the years that are past, and too often have I fallen from Thee. Renew in me, most loving Father, whatever hath been decayed by the fraud and malice of the Devil or by my own carnal will and frailness. Bless unto me this season of renewal, which Thou hast granted me, and enable me to make a fresh start in my spiritual life. Give me grace to be Thy faithful soldier, that I may strive to fight the good fight of faith, and quench all the fiery darts of the Wicked One, and finally obtain the crown of everlasting life for the merits of Thy dearly beloved Son, our Saviour, Jesus Christ. *Amen.*

2.

**O** LORD Jesu Christ, who in Thy tender years here on earth didst daily increase in heavenly wisdom and in fa-

vour with God and man, bless me, I beseech thee, with wisdom from above, and grant me Thy Holy Spirit, that as I grow in age, I may daily grow in grace, and in favour with God and man, and every day more and more live according to Thy divine Example, Who now livest and reignest with the Father and the Holy Ghost, One God, world without end. *Amen.*

3.

**O** ALMIGHTY and merciful God, Who dost promise to give Thy Holy Spirit to them that ask it, fulfil, I beseech Thee, Thy gracious promise to me; strengthen me at this time with the Holy Ghost and Comforter, and daily increase in me Thy manifold gifts of grace; the Spirit of counsel and understanding, the Spirit of wisdom and ghostly strength; the Spirit of knowledge and true godliness, and fill me, O Lord, with the Spirit of Thy holy fear, now and for ever. *Amen.*

## III.

*On the Morning of your Confirmation.*

1.

**A**LMIGHTY God, Who hast promised to hear the petitions of them that ask in Thy Son's name; I beseech thee mercifully to incline

Thine ear to me that make now my prayers and supplications unto Thee; assist me this day with Thy gracious favour, further me with Thy continual help, and enable me to dedicate myself, my soul and body, to Thy service, that renewing in my own person the solemn vow, promise, and profession made for me in my Baptism, and walking in the way of Thy commandments, I may attain Thy heavenly promises; through Jesus Christ our Lord. *Amen.*

2.

**A**LMIGHTY and everlasting God, heavenly Father, I give Thee humble thanks, for that Thou hast vouchsafed to call me to the knowledge of Thy grace, and faith in Thee; Increase this knowledge, and confirm this faith in me evermore. Grant unto me this day the gift of Thy Holy Spirit, that He may in all things direct and rule my heart, and that I, who cannot do anything that is good without Thee, may by Thy aid be enabled to live according to Thy will; through Jesus Christ our Lord. *Amen.*

3.

**O** ALMIGHTY God, Who out of the mouth of babes and sucklings hast ordained strength, mortify and kill all vices in me, and so strengthen

me by Thy grace, that by the innocency of my life, and constancy of my faith even unto death, I may glorify Thy holy Name; through Jesus Christ our Lord. *Amen.*

## IV.

*When you return to your place after the Bishop has laid his hands upon you.*

## 1.

**A**LMIGHTY and merciful God, of Whose only gift it cometh that Thy faithful people do unto Thee true and laudable service; grant, I beseech Thee, that I may be enabled to keep the solemn vow, promise, and profession I have now publicly taken upon me, and may so faithfully serve Thee in this life, that I fail not finally to attain Thy heavenly promises; through the merits of Jesus Christ our Lord. *Amen.*

## 2.

**O** GOD, the strength of all them that put their trust in Thee, mercifully accept my prayer; and because through the weakness of my mortal nature I can do no good thing without Thee, grant me the help of Thy grace, that I may never be ashamed to confess the faith of Christ crucified, but manfully fight under His banner, against sin, the world, and the devil, and continue His faithful soldier and servant unto my life's end. *Amen.*

## 3.

**O** ALMIGHTY and most merciful God, Who art a strong Tower to them that put their trust in Thee, let Thy mighty hand, I beseech Thee, ever be over me: protect me by the power of Thy goodness; keep this holy Seal of my Confirmation inviolable; and vouchsafe to bring me to eternal life, through Jesus Christ our Lord. *Amen.*

## NOTE.

*You will do well to keep the Anniversary of your Confirmation as a day of prayer and serious recollection. Call to mind the solemn promises you then made, Whose soldier*

*and servant you declared yourself, with Whom you were sealed, and Whose temple your soul and body then became.*



*WHEN trembling at the sacred rail  
We hid our eyes and held our breath,  
Felt Thee how strong, our hearts how frail,  
And long'd to own Thee to the death.*

*For ever on our souls be trac'd  
That blessing dear, that dove-like hand,  
A sheltering rock in Memory's waste,  
O'er-shadowing all the weary land.*

The Christian Year.



PART II.

The Communion Office.



✠

*O GOD, unseen yet ever near,  
Thy presence may we feel;  
And, thus inspired with holy fear,  
Before Thine Altar kneel.*

*Here may Thy faithful people know  
The blessings of Thy love,  
The Streams that through the desert flow,  
The Manna from above.*

*We come, obedient to Thy Word,  
To feast on heavenly Food:  
Our meat, the Body of the Lord,  
Our drink, His precious Blood.*

*Thus may we all Thy words obey,  
For we, O God, are Thine,  
And go rejoicing on our way,  
Renewed with strength Divine.*

The Order for the  
Administration of the Lord's Supper, or  
Holy Communion.

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I.

The Introduction.

¶ *The Priest standing at the North-side of the Table shall say the Lord's Prayer, with the Collect following, the People kneeling.*

THE LORD'S PRAYER.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

THE COLLECT FOR PURITY.

ALMIGHTY God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. *Amen.*

¶ *Then shall the Priest, turning to the people, rehearse distinctly all the TEN COMMANDMENTS; and the people still kneeling shall, after every Commandment, ask God mercy for their trans-*

\*\*\* Only such portions of the Rubrics are printed as are deemed necessary for the guidance and instruction of Candidates for Confirmation.

*gression thereof for the time past, and grace to keep the same for the time to come, as followeth.*

#### THE TEN COMMANDMENTS.

*Minister.*

**G**OD spake these words, and said; I am the Lord thy God; Thou shalt have none other gods but me.

*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

*Minister.* Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

*Minister.* Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless, that taketh his Name in vain.

*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

*Minister.* Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

*Minister.* Honour thy father and thy mother; that thy days may be long in the land, which the Lord thy God giveth thee.

*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

*Minister.* Thou shalt do no murder.

*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

*Minister.* Thou shalt not commit adultery.

*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

*Minister.* Thou shalt not steal.

*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

*Minister.* Thou shalt not bear false witness against thy neighbour.

*People.* Lord, have mercy upon us, and incline our hearts to keep this law.

*Minister.* Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

*People.* Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

¶ *Then shall follow one of these two Collects for the Queen, the Priest standing as before, and saying,*

THE COLLECT FOR THE QUEEN.

Let us pray.

ALMIGHTY God, whose kingdom is everlasting, and power infinite; Have mercy upon the whole Church; and so rule the heart of thy chosen Servant VICTORIA, our Queen and Governor, that she (knowing whose minister she is) may above all things seek thy honour and glory: and that we, and all her subjects (duly considering whose

authority she hath) may faithfully serve, honour, and humbly obey her, in thee, and for thee, according to thy blessed Word and ordinance; through Jesus Christ our Lord, who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end. *Amen.*

*Or,*

ALMIGHTY and everlasting God, we are taught by thy holy Word, that the hearts of Kings are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy godly wisdom: We humbly beseech thee so to dispose and govern the heart of VICTORIA thy Servant, our Queen and Governor, that, in all her thoughts, words, and works, she may ever seek thy honour and glory, and study to preserve thy people committed to her charge, in wealth, peace, and godliness: Grant this, O merciful Father, for thy dear Son's sake, Jesus Christ our Lord. *Amen.*

¶ *Then shall be said the Collect of the Day. And immediately after the Collect the Priest shall read the Epistle, saying, The Epistle [or, The portion of Scripture appointed for the Epistle] is written in the — Chapter of — beginning at the — Verse. And the Epistle*

*ended, he shall say, Here endeth the Epistle. Then shall he read the Gospel (the people all standing up) saying, The holy Gospel is written in the — Chapter of — beginning at the — Verse. And the Gospel ended, shall be sung or said the Creed following, the people still standing, as before.*

## THE NICENE CREED.

**I BELIEVE IN ONE GOD** the Father Almighty, Maker of heaven and earth, And of all things visible and invisible :

And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God, Begotten, not made, Being of one substance with the Father, By whom all things were made : Who for us men, and for our salvation came down from heaven, AND WAS INCARNATE BY THE HOLY GHOST OF THE VIRGIN MARY, AND WAS MADE MAN, And was crucified also for us under Pontius Pilate. He suffered and was buried, And the third day he rose again according to the Scriptures, And ascended into heaven, and sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead : Whose kingdom shall have no end.

And I believe in the Holy Ghost, the Lord and Giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the prophets. And I believe one Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins, And I look for the Resurrection of the dead, and the life of the world to come. Amen.

¶ *Then shall follow the Sermon.*

¶ *Then shall the Priest return to the Lord's Table, and begin the Offertory, saying one or more of these Sentences following.*

## THE OFFERTORY.

**LET** your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *St. Matth. v.*

Lay not up for yourselves treasure upon the earth ; where the rust and moth doth corrupt, and where thieves break through and steal : but lay up for yourselves treasures in heaven ; where neither rust nor moth doth corrupt, and where thieves do not break through and steal. *St. Matth. vi.*

Whatsoever ye would that men should do unto you, even so do unto them ; for this is th

Law and the Prophets. *St. Matth. vii.*

Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of my Father which is in heaven. *St. Matth. vii.*

Zacchæus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have done any wrong to any man, I restore four-fold. *St. Luke xix.*

Who goeth a warfare at any time of his own cost? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? *1 Cor. ix.*

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things? *1 Cor. ix.*

Do ye not know, that they who minister about holy things live of the sacrifice; and they who wait at the altar are partakers with the altar? Even so hath the Lord also ordained, that they who preach the Gospel should live of the Gospel. *1 Cor. ix.*

He that soweth little shall reap little; and he that soweth plenteously shall reap plenteously. Let every man do according as he is disposed in his heart, not grudgingly, or of necessity; for God loveth a cheerful giver. *2 Cor. ix.*

Let him that is taught in the Word minister unto him that teacheth, in all good things. Be not deceived, God is not mocked; for whatsoever a man soweth that shall he reap. *Gal. vi.*

While we have time, let us do good unto all men; and specially unto them that are of the household of faith. *Gal. vi.*

Godliness is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry any thing out. *1 Tim. vi.*

Charge them who are rich in this world, that they be ready to give, and glad to distribute; laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. *1 Tim. vi.*

God is not unrighteous, that he will forget your works, and labour that proceedeth of love; which love ye have shewed for his Name's sake, who have ministered unto the saints, and yet do minister. *Heb. vi.*

To do good, and to distribute, forget not; for with such sacrifices God is well pleased. *Heb. xiii.*

Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? *1 St. John iii.*

Give alms of thy goods, and



never turn thy face from any poor man; and then the face of the Lord shall not be turned away from thee. *Tobit iv.*

Be merciful after thy power. If thou hast much, give plentifully: if thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thyself a good reward in the day of necessity. *Tobit iv.*

He that hath pity upon the poor lendeth unto the Lord: and look, what he layeth out, it shall be paid him again. *Prov. xix.*

Blessed be the man that provideth for the sick and needy: the Lord shall deliver him in the time of trouble. *Psalms xli.*

¶ *Whilst these Sentences are in reading, the Deacons, Churchwardens, or other fit person appointed for that purpose, shall receive the alms for the poor, and other devotions of the people...and reverently bring them to the Priest, who shall humbly present and place them upon the Holy Table.*

¶ *The Priest shall then place upon the Table so much Bread and Wine as he shall think sufficient. After which done, the Priest shall say,*

THE PRAYER FOR THE CHURCH MILITANT.

*Let us pray for the whole state of Christ's Church militant here in earth,*

ALMIGHTY and everliving God, who by thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks, for all men;

We humbly beseech thee most

\* If there be no alms or oblations, then shall the words [of accepting our alms and oblations] be left out unsaid. mercifully [*\* to accept our alms and oblations, and*] to receive these our prayers, which we

offer unto thy Divine Majesty; beseeching thee to inspire continually the universal Church with the spirit of truth, unity, and concord: And grant, that all they that do confess thy holy Name may agree in the truth of thy holy Word, and live in unity, and godly love. We beseech thee also to save and defend all Christian Kings, Princes, and Governors; and specially thy servant VICTORIA our Queen; that under her we may be godly and quietly governed: And grant unto her whole Council, and to all that are put in authority under her, that they may truly and indifferently minister justice to the punishment of wickedness and vice, and to the maintenance of thy true religion, and virtue. Give grace, O heavenly Father, to all Bishops and Curates, that they may both by their life and doctrine set forth thy true and lively word, and rightly and duly administer thy holy Sacraments: And to

all thy people give thy heavenly grace; and especially to this congregation here present; that, with meek heart and due reverence, they may hear, and receive thy holy Word; truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy Name for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom: Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

## II.

*The Preparation.*

¶ *The Priest shall then say this Exhortation.*

## THE EXHORTATION.

**D**EARLY beloved in the Lord, ye that mind to come to the holy Communion of the Body and Blood of our Saviour Christ, must consider how Saint Paul exhorteth all

persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament; (for then we spiritually eat the flesh of Christ, and drink his blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us;) so is the danger great, if we receive the same unworthily. For then we are guilty of the Body and Blood of Christ our Saviour; we eat and drink our own damnation, not considering the Lord's Body; we kindle God's wrath against us; we provoke him to plague us with divers diseases, and sundry kinds of death. Judge therefore yourselves, brethren, that ye be not judged of the Lord; repent you truly for your sins past; have a lively and stedfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men; so shall ye be meet partakers of those holy mysteries. And above all things ye must give most humble and hearty thanks to God, the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man; who did humble himself, even to the death upon the Cross, for us, miserable sinners, who

lay in darkness and the shadow of death; that he might make us the children of God, and exalt us to everlasting life. And to the end that we should always remember the exceeding great love of our Master, and only Saviour, Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us; he hath instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him therefore, with the Father and the Holy Ghost, let us give (as we are most bounden) continual thanks; submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. *Amen.*

*¶ Then shall the Priest say to them that come to receive the Holy Communion.*

#### THE INVITATION.

**Y**E that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble

confession to Almighty God, meekly kneeling upon your knees.

*¶ Then shall this general Confession be made, in the name of all those who are minded to receive the holy Communion, by one of the Ministers; both he and all the people kneeling humbly upon their knees, and saying.*

#### THE GENERAL CONFESSION.

**A**LMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter serve and please thee in newness of life, To the honour and glory of thy Name; Through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest (or the Bishop, being present,) stand up, and turning himself to the people, pronounce this Absolution.*

THE ABSOLUTION.

**A**LMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest say,*

THE COMFORTABLE WORDS.

Hear what comfortable words our Saviour Christ saith unto all that truly turn to him.

**C**OME unto me all that travail and are heavy laden, and I will refresh you. *St. Matth. xi. 28.*

So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life. *St. John iii. 16.*

Hear also what Saint Paul saith.

*This is a true saying, and worthy of all men to be re-*

ceived, That Christ Jesus came into the world to save sinners. *1 Tim. i. 15.*

Hear also what Saint John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins. *1 St. John ii. 1.*

III.

The Consecration and Communion.

¶ *After which the priest shall proceed, saying,*

THE SURSUM CORDA

Lift up your hearts.

*Answer.* We lift them up unto the Lord.

*Priest.* Let us give thanks unto our Lord God.

*Answer.* It is meet and right so to do.

¶ *Then shall the Priest turn to the Lord's Table, and say,*

THE PREFACE.

**I**T is very meet, right, and our bounden duty, that we should at all times, and in

all places, give thanks unto thee, O Lord, \* Holy Father, Almighty, Everlasting God.

\* These words (Holy Father) must be omitted on Trinity Sunday.

*Here shall follow the Proper Preface, according to the time, if there be any specially appointed, or else immediately shall follow,*

**T**HEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying,

THE SANCTUS.

**H**OLY, HOLY, HOLY, LORD GOD OF HOSTS, HEAVEN AND EARTH ARE FULL OF THY GLORY: GLORY BE TO THEE, O LORD MOST HIGH. *Amen.*

PROPER PREFACES.

*Upon Christmas Day, and seven days after.*

**B**ECAUSE thou didst give Jesus Christ thine only Son to be born as at this time for us; who, by the operation of the Holy Ghost, was made very man of the substance of the Virgin Mary his mother; and that without spot of sin, to make us clean from all sin. Therefore with Angels, &c.

*Upon Easter Day, and seven days after.*

**B**UT chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord: for he

is the very Paschal Lamb which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life. Therefore with Angels, &c.

*Upon Ascension Day, and seven days after.*

**T**HROUGH thy most dearly beloved Son Jesus Christ our Lord; who after his most glorious Resurrection manifestly appeared to all his Apostles, and in their sight ascended up into heaven to prepare a place for us; that where he is, thither we might also ascend, and reign with him in glory. Therefore with Angels, &c.

*Upon Whitsunday, and six days after.*

**T**HROUGH Jesus Christ our Lord; according to whose most true promise, the Holy Ghost came down as at this time from heaven with sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth; giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations; whereby

have been brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore with Angels, &c.

*Upon the feast of Trinity only.*

**W**HO art one God, one Lord; not one only Person, but three Persons in one Substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with Angels, &c.

*¶ Then shall the Priest, kneeling down at the Lord's Table, say in the Name of all them that shall receive the Communion this Prayer following.*

THE PRAYER OF HUMBLE  
ACCESS.

**W**E do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so

to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. *Amen.*

*¶ When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the people, and take the Cup into his hands, he shall say the Prayer of Consecration, as followeth.*

THE PRAYER OF CONSECRATION.

**A**LMIGHTY God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death, until his coming again; Hear us, O merciful Father, we most humbly beseech thee; and grant that we receiving these thy

creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood: who, in the same night that he was betray-

*\* Here the Priest is to take the Paten into his hands:*

*† And here to break the Bread:*

*‡ And here to lay his hand upon all the Bread.*

DO THIS IN REMEMBRANCE OF ME. Likewise after supper

*§ Here he is to take the Cup into his hands:*

saying, Drink ye all of this;

*¶ And here to lay his hand upon every vessel (be it Chalice or Flagon) in which there is any Wine to be consecrated.*

FOR THIS IS MY BLOOD OF THE NEW TESTAMENT, WHICH IS SHED FOR YOU AND FOR MANY FOR THE REMISSION OF SINS: DO THIS, AS OFT AS YE SHALL DRINK IT, IN REMEMBRANCE OF ME. Amen.

¶ Then shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Priests, and Deacons, in like man-

ner, (if any be present,) and after that to the people also in order, into their hands, all meekly kneeling. And, when he delivereth the Bread to any one, he shall say,

#### THE WORDS OF ADMINISTRATION.

THE BODY OF OUR LORD JESUS CHRIST, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on Him in thy heart by faith with thanksgiving.

¶ And the Minister that delivereth the Cup to any one shall say,

THE BLOOD OF OUR LORD JESUS CHRIST, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's blood was shed for thee, and be thankful.

¶ When all have communicated, the Minister shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth.

## IV.

## The Thanksgiving.

¶ *Then shall the Priest say the Lord's Prayer, the people repeating after him every Petition.*

**O**UR FATHER, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: for thine is the kingdom, The power, and the glory, For ever and ever. Amen.

¶ *After shall be said as followeth.*

**O** LORD and heavenly Father, we thy humble servants entirely desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and

bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee, that all we, who are partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

*Or this.*

**A**LMIGHTY and ever-living God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear



Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

¶ *Then shall be said or sung,*

THE GLORIA IN EXCELSIS.

**G**LORY BE TO GOD ON HIGH, and in earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son Jesu Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have

mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

¶ *Then the Priest (or Bishop if he be present) shall let them depart with this blessing.*

THE PEACE AND BLESSING.

**T**HE Peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always. *Amen.*

## CHAPTER I.

### THE HOLY COMMUNION.

#### The Invitation.

*Except ye eat the Flesh of the Son of Man, and drink His Blood, ye have no life in you.*

S. Jn. vi. 53.

*"This do in remembrance of Me."*

S. Lk. xxii. 19.



AND now I will suppose that your Confirmation is over; that you have confirmed your solemn Baptismal Vows, and that you have been confirmed by the imposition of the hands of the Bishop. Let me proceed to speak of another and a very important subject.

2. You observe the Rubric at the close of the Office for Confirmation directs that *none shall be admitted to the Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed*<sup>1</sup>.

3. It is thus laid down that Confirmation is the stepping-stone to the highest Act of Christian Worship, and the highest and most blessed of the means of grace, the Sacrament of the Lord's Supper.

<sup>1</sup> Comp. the English Canon, cxii.

4. Already, indeed, you have enjoyed many Christian privileges. You have been born in Christian land. You have been admitted into the Church of Christ. You have been able to pray to your heavenly Father ; to hear and read His Word to sing His praises. But now the highest privilege of all is open to you<sup>1</sup>, and you are invited to draw near to the Holy Communion of the Body and Blood of your Lord and Saviour Jesus Christ.

5. On the very first Sunday, therefore, after you have been confirmed, there will be a celebration of the Holy Communion to which you will all be invited. You will all, I say, be invited ; and in order that you may join in this Service with intelligence, and be able to know the meaning of its several parts, I propose to go through the Communion Office with you as I have already done with that for Confirmation.

6. But before I do this, let me dwell a little longer on the invitation you will receive to this Holy Feast. I have said that you will *all* be asked to draw near and receive it, and *I trust and pray that none of you will be asked in vain.*

7. For remember Who it was that instituted this holy Sacrament, and why He instituted it. It was instituted, as you have been taught in the Church Catechism, by your Lord and Master Jesus Christ, by Him, Who died upon the Cross for you

<sup>1</sup> "Confirmation stands midway between the two Sacraments. It is the passage between the Font and the Altar." Bishop Wordsworth.

and Who now pleads for you in heaven before the throne of God as your great High-Priest<sup>1</sup>, your Mediator, and Intercessor<sup>2</sup>.

8. At the season of the second Passover<sup>3</sup> of His public ministry, when after the miracle of the Feeding of the Five Thousand<sup>4</sup> He was in the synagogue of Capernaum, He declared, *I am the Living Bread, which came down from heaven; if any man eat of this Bread, he shall live for ever, and the Bread that I will give is My Flesh, which I will give for the life of the world*<sup>5</sup>. Nay more; though His words gave great offence to His hearers, calm and unruffled He went on to say, *Verily, verily, I say unto you, Except ye eat the Flesh of the Son of Man and drink His Blood, ye have no life in you...My Flesh is meat indeed, and My Blood is drink indeed. He that eateth My Flesh, and drinketh My Blood, dwelleth in Me and I in him*<sup>6</sup>.

9. Never on any other occasion did He use such mysterious words, except at the season of the following Passover. Then, on the eve of His crucifixion, at a Paschal Feast with His twelve Apostles, *He took bread,*

<sup>1</sup> Heb. iii. 1; vii. 21.

<sup>2</sup> Rom. viii. 34; Heb. iv. 14; vii. 25; ix. 12; 1 Jn. ii. 1, 2.

<sup>3</sup> Jn. vi. 4, "*the Passover, a feast of the Jews, was nigh.*"

<sup>4</sup> If this miracle was, as some suppose, wrought on a Passover-Eve, the significance of its connection with what followed is very striking.

<sup>5</sup> Jn. vi. 51.

<sup>6</sup> Jn. vi. 53—56. Hence our Church, in her exhortation to Holy Communion, tells us that "if with a true penitent heart and lively faith" we receive it, "we spiritually eat the Flesh of Christ and drink His Blood," "we dwell in Christ, and Christ in us, we are one with Christ and Christ with us."

and when He had given thanks<sup>1</sup>, He brake it, and said, *Take, eat, this is My Body which is given<sup>2</sup> for you; This do in remembrance of Me.* After the same manner also, He took the Cup<sup>3</sup>, saying, *This Cup is the New Testament in My Blood<sup>4</sup>; This do ye, as of as ye shall drink it, in remembrance of Me<sup>5</sup>.*

10. He thus not only reminded His Apostles of His former words in the synagogue of Capernaum, but He ordained the Holy Eucharist to be a standing Memorial of His death, and He supplied the means whereby His disciples could eat of His Flesh and drink His Blood. About to offer up "one full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world<sup>6</sup>;" about to become on the Altar of His Cross "our very Paschal Lamb<sup>7</sup>;" He instituted and ordained this Holy Sacrament as a perpetual Memorial of the one great Sa-

<sup>1</sup> Comp. (a) Mtt. xxvi. 1, 2; 17—19; (b) Mk. xiv. 12—16; (c) Lk. xxii. 7—15.

<sup>2</sup> Or perhaps, more literally, *which is being* (or *on the point of being*) *given for you.* St Paul adds, *which is being* (or *on the point of being*) *broken for you,* 1 Cor. xi. 24.

<sup>3</sup> Probably the third of the four cups of wine usually drunk at the Passover, and called "the Cup of Blessing."

<sup>4</sup> Mtt. xxvi. 28, perhaps more literally, *This is My Blood of the New Testament (or the New Covenant), which is being* (or *on the point of being*) *poured out for many unto remission of sins.*

<sup>5</sup> This is added in St Paul's account, 1 Cor. xi. 24. The word translated "remembrance" was the word used to denote the Memorial made before God by (1) the sacrifices of the Old Law (Num. x. 10), by (2) the Shew-Bread (Lev. xxiv. 7, 8), by (3) the high priest on the day of Atonement (Heb. x. 3).

<sup>6</sup> See the Prayer of Consecration in the Communion Service.

<sup>7</sup> See the Preface for Easter Day in the Communion Service. For *very* here = *real, true*, comp. Gen. xxviii. 21. Jn. vii. 26.

crifice, which He offered up on earth, and which, as our Mediator, He is for ever presenting before His Father in heaven.

11. In place of the Jewish Paschal Lamb, which had been offered as a type of Him, He, *the Lamb of God*<sup>1</sup>, substituted the elements of Bread and Wine, and thus ordained a perpetual means, whereby we might partake of the one Sacrifice of Himself once offered. In ancient times portions of the sacrifices were always partaken of by the worshippers, and the sacrifice of the Passover was partaken of by the entire Paschal company at a sacrificial Feast<sup>2</sup>. Now Feasts on Sacrifices were means of ratifying covenants<sup>3</sup> between God and man. They indicated that what had separated the offerer from his God was covered and cancelled, that God now welcomed him to His Table, and in this feast gave him a pledge of reconciliation and favour<sup>4</sup>.

12. And even so our blessed Lord, having *made peace by the Blood of His Cross*<sup>5</sup>, instituted this Feast on the one infinitely precious Sacrifice of Himself<sup>6</sup>. Therein He assures us of God's "favour and good-

<sup>1</sup> "Behold *the Lamb of God*," Jn. i. 36.

<sup>2</sup> Exod. xii. 27; Lev. vii. 15; 1 Sam. ix. 13; 1 Cor. x. 18.

<sup>3</sup> Hence our Lord said, when He took the Cup, *This is My Blood of (i.e. which ratifies) the New Covenant.* Mtt. xxvi. 28.

<sup>4</sup> Compare the scene on Sinai described in Exod. xxiv. 9-11; Heb. ix. 19-21.

<sup>5</sup> Col. i. 20; Eph. ii. 14.

<sup>6</sup> "The Passover was a feast on a sacrifice; the Eucharist is a feast on a sacrifice. The one on a lamb; the other on the Lamb of God. The one true; the other true. But the one carnally true; the other spiritually, and therefore more true." Ep. Browne on Art. xxviii.

ness towards us;" that the Peace Offering has been accepted, and the Covenant of forgiveness has been sealed; and He vouchsafes to feed us, who duly receive these Holy Mysteries, with the spiritual Food of His own most precious Body and Blood.

13. He did not institute this Holy Sacrament that it might be partaken of just before death, or by a select few, who have made great progress in the Christian life. He instituted it "for our spiritual food and sustenance," "for the strengthening and refreshing of our souls" during the whole time of our sojourn in this mortal life. He intended it for those who, like yourselves, are still compassed about with infirmity, who are still weak in faith, who still come short in many things; who still need every possible help, if you are daily to increase in His Holy Spirit more and more, until you come to His everlasting Kingdom.

14. Now I earnestly hope none of you will be tempted to put off your reception of this Holy Sacrament, and the commencement of the use of the most precious means of grace, till some *more convenient season*<sup>1</sup>, or until you have had time to try your sincerity, and see whether you will act up to your Confirmation Vows. Yield not, I pray you, to this temptation. This convenient season—how do you know whether it will ever come? This time to test and try your sincerity—how do you know it will *ever be allowed* you?

<sup>1</sup> Acts xxiv. 25.

15. For you, as for all of us, there is a period cut out of eternity, in which you are to live. How long that period is to be no one knows. A thick curtain conceals your future from you, and conceals it in great mercy, so that you can know neither its joy nor its sorrow. But whether few or many years are marked out for you, certain it is you will need strengthening and refreshing in the battle of life. With the best of you there will be in the future things done that ought not to have been done; there will be things left undone that ought to have been done, and your conscience will oftentimes reproach you for declensions from grace, and failure in many particulars of your duty.

16. For you, then, as His soldiers and servants, your Lord and Master ordained this Holy Sacrament, as a means of renewing from time to time your spiritual life. What is to hinder you from availing yourselves of it? Do you say you are unfit? Remember all of us are unfit to gather up even the crumbs under His Table. A deep sense of unfitness is the fittest condition for worthy approach to this Holy Feast. Your Lord specially invites the weak, the trembling, the fainthearted, to draw near to Him. *Now is the accepted time*<sup>1</sup>. *Now*, while your hearts are yet young and tender. *Now*, before bad habits have bound you in chains of adamant. *Now*, before your consciences are seared with the hot iron of deliberate sin. *Now*, in the fresh morning of your

<sup>1</sup> Isai. xlix. 8; 2 Cor. vi. 2.



life, He calls you to come to Him, and He invites you to commence the use of this means of grace, which He Himself instituted and ordained for your spiritual food and sustenance, to your "great and endless comfort<sup>1</sup>."

17. You know what is required of those, who would come to this Holy Sacrament. You have learnt in the Catechism that they are to examine themselves whether they truly repent them of their former sins, and steadfastly purpose to lead a new life; whether they have a lively faith in God's mercy through Christ, with a thankful remembrance of His death; and whether they be in charity with all men.

18. On these points you must seriously examine your own hearts, and to help you I have given you some hints at the end of this little Manual<sup>2</sup>. I have not given you many, or made them too minute, for I wish you to be real and sincere, and not to try at first to attempt too much. Use them, however, I beg of you, and the Prayers which accompany them, and may He, Who instituted this Holy Sacrament, give you grace not merely to commence, but to persevere in the use of this inestimable means of grace; may He, Who has begun a good work in you, continue it unto the end; may He *make you perfect, stablish, strengthen, settle you*<sup>3</sup>.

<sup>1</sup> See Exhortation in the Communion Office.

<sup>2</sup> See below, pp. 90—92.

<sup>3</sup> 1 Pet. v. 10; Heb. xiii. 21.

## CHAPTER II.

### THE ORDER OF HOLY COMMUNION.

#### *The Introduction.*

*Author of Life Divine,  
Who hast a Table spread  
Furnished with mystic Wine  
And everlasting Bread;  
Preserve the life Thyself hast given,  
And feed, and train us up for Heaven.*

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PROCEED now, as I proposed, to go through the Office for the Administration of the Lord's Supper. With a portion of this Office you are already familiar. But it will be well to consider it as a whole, and perhaps for our purpose it will be most convenient to divide it into four parts, (1) *The Introduction*, (2) *the Preparation*, (3) *the Consecration and Administration of the Elements*, and (4) *the Thanksgiving*.

2. *The Introduction* commences, according to very ancient usage, with the *Lord's Prayer*, for He, Who instituted the Holy Eucharist, was also the Author of this Divine Prayer. The most suitable

mode, therefore, of beginning the Service must be with the words in which He, Who "made us to live, also taught us to pray to His Father and our Father in Heaven<sup>1</sup>."

3. Then follows the *Collect for Purity*. This is a Prayer of the early Church, in which the Priest beseeches Him, "unto Whom all hearts are open, and all desires known," that the thoughts of his heart, and of those of all present, may be cleansed by the inspiration of the Holy Spirit, that they may be duly prepared for the solemn Service in which they are about to join, and worthily magnify God's Holy Name.

4. The Collect being ended, the recitation of the Ten Commandments<sup>2</sup> follows, and the people are directed after every Commandment to ask<sup>3</sup> God's mercy for their transgressions in time past, and His grace to incline their hearts to keep them for the time to come. You must see at once, I think, how meet and right it is that the Law, by which Christians are bound, should be read at this

<sup>1</sup> Hooker, *Eccl. Pol.* v. xxxv.

3. "This was the ancient principle, the whole Celebration being regarded as a solemn pleading of the Sacrifice of Christ before 'His God and our God.'" Scudamore's *Noctitia Eucharistica*, p. 177.

<sup>2</sup> The Translation of the Commandments in Communion Service, is not that of our present Version (A. D. 1611), but that of Cranmer or the *Great Bible* (A. D. 1540),

whence also the Version of the Psalms in the Prayer-Book is taken.

<sup>3</sup> The Response to each commandment is called the *Kyrie Eleison* = *Lord, have mercy upon us*. The last Response naturally follows the reading of the Law in a Christian Service, being a prayer for the fulfilment of the prophetic promise in Jer. xxxi. 33, and alluded to in Heb. viii. 10; comp. also Ps. cxix. 34, 36.

point in the Service. It is according to these Commandments that those, who would communicate worthily, are to examine themselves; and when you hear them read, you ought to think how you have broken them in thought, word, and deed, and pray from your heart that God will forgive you, and help you to keep them better in the time to come.

5. The Commandments and their Responses together form a Eucharistic Litany, and are succeeded by one of two Collects for the Sovereign, both of which are probably derived from ancient sources. The blessings of a well-ordered government are very great, and in accordance with the express exhortation of St Paul<sup>1</sup> we pray to God, Whose "kingdom is everlasting and His power infinite," and in Whose rule and governance are the hearts of kings<sup>2</sup> and princes, that they, knowing Whose ministers they are, may study to preserve God's people committed to their charge, in wealth<sup>3</sup>, peace, and godliness, and that we, duly considering Whose authority they have, may faithfully serve, honour, and humbly obey them, according to God's Word<sup>4</sup> and ordinance.

<sup>1</sup> See 1 Tim. ii. 1, 2; "I exhort, therefore, that first of all supplications, prayers, intercessions, and giving of thanks, be made for all men, *for kings, and all that are in authority.*"

<sup>2</sup> Comp. Prov. viii. 15, 16; xxi. 1.

<sup>3</sup> Wealth, from A. S. *wela* = abundance, denotes *weli-*

*being*, or *prosperity* generally, not merely riches, according to the modern usage of the word. Comp. the petition in the Litany "In all time of our tribulation, in all time of our *wealth*," which ran in the Primer of 1535 "In the time of our *felicity*." See also 2 Chron. i. 12; Ps. cxii. 2.

<sup>4</sup> Comp. (1) our Lord's word

6. Next follows the Collect of the Day. This is one of the eighty-three Collects contained in the Prayer-Book. They are nearly all of great antiquity, and generally gather together in one short prayer the leading ideas of the Epistle and Gospel<sup>1</sup>.

7. The reading of the Gospel in the Communion Service has always been treated with special reverence. The Rubric directs that the people shall all "stand up" to hear it, and before it is read, it is usual to sing the Versicle, *Glory be to Thee O God*<sup>2</sup>. The reading of the Gospel is followed by the *Nicene Creed*, just as the Second Lesson is followed by the Apostles' or Athanasian Creed.

8. The Nicene Creed is so called, because it was in great part drawn up at the Council of Nicæa, A.D. 325, but the clauses after *I believe in the Holy Ghost* were added at the Council of Constantinople, A.D. 381. You ought to repeat it with great atten-

Mtt. xxii. 21; Jn. xix. 11; (2) the words of St Paul, Rom. xiii. 1—6, and (3) of St Peter, 1 Ep. ii. 13, 14.

<sup>1</sup> The Epistles and Gospels form two series, illustrating the two great divisions of the Christian Year, (1) from *Advent* to *Trinity*, and (2) from *Trinity* till *Advent* comes round again. In the *first* half of the year we commemorate the Life of our blessed Lord on earth from His Incarnation to His Ascension, and *His mission of the Holy Ghost*. *This course of teaching fitly ends with the commemoration of the Blessed Trinity.* In

the *second* half of the year, from *Trinity* to *Advent*, the Epistles and Gospels are selected with a view of instructing us to lead our lives after the example of our Blessed Lord, the great events in Whose life we have already had brought before us.

<sup>2</sup> In many Churches it is also usual to sing, *Thanks be to Thee, O Lord*, at the end of the Gospel. These short hymns are similar in their application to the Canticles of Morning and Evening Prayer. Blunt's *Key to the Prayer-Book*, p. 57.

tion, for it contains the Confession of our Faith in the doctrine of the Trinity, and especially in that of the Incarnation of our blessed Lord.

9. It expresses very fully our belief that He, Who instituted the Holy Communion, while He remained the Son of God from all eternity, became the Son of Man in time, and offered up His Holy Body on the Cross, as a Sacrifice for us men and for our salvation. It contains also a full confession of our belief that the Holy Ghost is God, that He is the Lord<sup>1</sup> and Giver of Life, that He proceedeth from the Father and the Son, and with the Father and the Son together is and ought to be worshipped, and that He spake by the Prophets.

10. From the very earliest times it has been the custom<sup>2</sup> at the celebration of the Holy Eucharist, after the reading of Holy Scripture, to make an address to the people, generally on some topic suggested by the portions of Holy Scripture that had been read. At this point, therefore, the Rubric directs that the Sermon shall follow, and that when the Sermon is ended, the Offertory shall be begun.

11. The Offertory<sup>3</sup> consists of certain prescribed

<sup>1</sup> Τὸ κύριον, καὶ τὸ ζωοποιόν, i.e. the Lord Jehovah, and the Life-Giver. Comp. Gen. i. 2; Rom. viii. 2; Jn. vi. 63; see *Class-Book of the Catechism: Creed*, Art. viii.

<sup>2</sup> See Justin Martyr's *Apol.* i. c. 67; Guericke's *Antiq.* p. 216.

<sup>3</sup> The Anthem, called Offer-

tory (offertorium, fr. offerre= to *present, give*), has without doubt been received in the English Church since the end of the sixth century, but it may have been in use long before by the British Church. See Scudamore's *Notitia Eucharistica*, p. 305.

Sentences, taken from Holy Scripture<sup>1</sup>, which dwell on the duty of giving of our substance to the poor, or making an offering for some sacred object connected with the work of Christ and of His Church.

12. Such an offering at such a time is a very significant action. In God we *live and move and have our being*<sup>2</sup>. All things come to us from Him<sup>3</sup>, and His ever-blessed Son *for our sakes became poor*<sup>4</sup>, and shed His Blood for us upon His Cross, and thereby enriched us with means of grace and hopes of glory. When, therefore, we draw near at such a Service as this to our Heavenly Father, Who gave His Only Son for our redemption, we are bound to bring unto Him the free-will offering of our goods. True, we do but give Him of His own. But in His infinite mercy He condescends to "make Himself a debtor to us for what we give to His poor<sup>5</sup>;" and when we try to *do good and to distribute, with such sacrifices He is well pleased*<sup>6</sup>.

13. While, therefore, the Offertory Sentences are said, and "the alms and other devotions of the people are collected<sup>7</sup>," I hope you will try to be attentive

<sup>1</sup> Two of them are taken from the Apocryphal *Book of Tobit*.

<sup>2</sup> Acts xvii. 28.

<sup>3</sup> 1 Chron. xxix. 14.

<sup>4</sup> 2 Cor. viii. 9.

<sup>5</sup> Bishop Wilson; *Sacra Privata*.

<sup>6</sup> Heb. xiii. 16.

<sup>7</sup> See the Rubric. "It was originally out of these 'other

devotions' of the people that the Elements themselves were taken, bread and wine having formed a part of their usual offerings." Blunt's *Duties of the Parish Priest*, p. 333. The custom of making oblations at the Communion is Apostolical, as appears from 1 Cor. xvi. 2; Justin Mart. *Apol.* i. 67.

and reflect. Call to mind all that God has done for you, how He has created you, adopted you to be His child, preserved you from day to day, and above all given His blessed Son to die for you. Resolve to offer to Him of what you possess, according to the blessing wherewith He hath blessed you, and when you give your alms, say, *Lord, pardon all my vain expenses, and accept of this testimony of my gratitude for what I have received from Thee*<sup>1</sup>.

14. When the Alms have been collected, they will be reverently brought to the Priest, who will humbly present and place them upon the Holy Table<sup>2</sup>. When he has thus offered them to God, he will also place upon the Holy Table so much Bread and Wine as he shall think sufficient, and having made this Oblation of the Elements, he offers up prayer for "the whole state of Christ's Church Militant here in earth."

15. The object of this comprehensive Prayer is threefold. *First*, we beseech the Almighty and Everliving God that He will most mercifully accept the gifts now lying on His Altar, both alms and oblations. *Secondly*, we make intercession for the whole Body of the Church, for the Sovereign and her Council, for all Bishops and Curates<sup>3</sup>, for all

<sup>1</sup> See Bishop Wilson's *Sacra Privata*, and Nelson's *Christian Sacrifice*.

<sup>2</sup> See the Rubric

<sup>3</sup> That is for all parochial clergy, who are entrusted with the care (*cura*) of souls. Compare the Prayer for the Clergy



God's people, and especially the congregation that are present; and for all who are in trouble, sorrow, need, sickness, or any other adversity. *Thirdly*, we bless God's Holy Name for all His servants departed this life in His faith and fear, and we beseech Him to give us His grace so to follow their good examples, that with them we may be partakers of His heavenly Kingdom.

and People in the Morning and Evening Prayer, and *Taverner's Postils*, p. 223, "He cometh therefore to the banquet, and accordynge to Hys maner, breaketh and distributeth bread with Hys own hands vnto them, and also fyshe, by this facte teaching all...whom He hath chosen to be *the curates* and feders of His churche."

## CHAPTER III.

### THE ORDER OF HOLY COMMUNION.

#### The Preparation.

*Alleluia! Bread of Angels,  
Thou on earth our Food, our Stay,  
Alleluia! here the sinful  
Flee to Thee from day to day.*



WITH the Order of the Service up to this point you must all be more or less familiar, for you have joined in it again and again. We now come to that portion of it, with which you have hitherto been but little acquainted, *the Preparation of the Communicants*.

2. At the close of the Prayer for the Church Militant there follow, you observe, two Exhortations. In the former, or longer Exhortation, we are reminded of the great benefits of worthily, and the great danger of unworthily<sup>1</sup>, receiving this Holy Sacrament. We are also instructed how we can be meet partakers of such Holy Mysteries, namely by approaching in a spirit of true repentance<sup>2</sup> for sins

<sup>1</sup> 1 Cor. xi. 27, 29.

<sup>2</sup> Genuine Repentance, *με-  
τάνοια*, includes (a) *godly sor-  
row* (2 Cor. vii. 9, 10), (b) *con-*

*session of sin* (Ps. xxxii. 5);  
and (c) *full purpose of amend-  
ment* (2 Pet. ii. 20—22).

## 72 The Order of Holy Communion. [CH.

past, of lively<sup>1</sup> and steadfast faith in Christ, good purposes for the future, charity towards all men, and hearty thankfulness<sup>2</sup> to God for His inestimable love in the redemption of the world<sup>3</sup>.

3. In the course of this longer Exhortation there occur certain expressions, which are apt to cause much alarm and perplexity to some minds, and therefore I will try to explain to you what they really mean.

4. The earliest mention of the celebration of the Eucharist in Apostolic times occurs in the second chapter of the Acts of the Apostles, where we read that the first disciples *continued steadfastly in the Apostles' Doctrine*, persevered in Fellowship with one another, attended constantly at *the Breaking of the Bread*<sup>4</sup> and at public and private *Prayers*<sup>5</sup>.

5. This "Breaking of the Bread," or celebration of the Eucharist, was connected then, and afterwards when St Paul wrote to the Corinthians, with a social meal, subsequently called an *Agape* or love-feast. To it the rich contributed of their wealth

<sup>1</sup> Lively=*living, full of life, vigorous*. A vital, lively faith shews itself by *good works*. James ii. 26.

<sup>2</sup> On the duty of thankfulness compare the Parable of the Ten Lepers, Lk. xvii. 17, 18; Col. i. 12.

<sup>3</sup> Compare with this the answer to the question in the Church Catechism on what is required of those who would come to the Holy Communion?

<sup>4</sup> Ἡ κλάσις τοῦ ἄρτου, Ac's ii. 42: comp. Acts ii. 46, xx. 7. This was the earliest name of the Holy Eucharist. Other appellations were (1) *the Communion*, A.D. 57; (2) *the Lord's Supper*, A.D. 57; (3) *the Oblation*, A.D. 65; (4) *the Sacrament*, A.D. 104; (5) *the Sacrifice*, A.D. 150. See Waterland, *Wks.* iv. 472-490; Guericke's *Antiq.* p. 253.

<sup>5</sup> Ταῖς προσευχαῖς, Acts ii. 42.

and the poor of their poverty, and at its close it was usual for all, amidst these tokens of mutual love, to celebrate what was peculiarly the Sacramental Rite.

6. But in the course of time out of this custom very unseemly disorders arose. The richer Christians at Corinth made this Feast minister to their own self-indulgence, and invidious distinctions were introduced, so much so that they who were unable to contribute to the common Meal remained hungry, while others ate and drank to excess<sup>1</sup>. Such scenes were intolerable. The celebration of the Holy Feast was in danger of being degraded to the level of a heathen orgy, and when St Paul heard of them, he determined to rebuke these disorders with great severity.

7. He declared that they who partook of the Holy Eucharist in this unworthy, irreverent, way, profaning it with levity and riot, were guilty of *the Body and Blood of the Lord*<sup>2</sup>; that they were virtually sharers in the sin of those, *who crucified Him and put Him to an open shame, and counted the blood of the Covenant an unholy thing*<sup>3</sup>. He declared also that they who, not discerning *the Lord's Body*, joined with such indifference in this Holy Feast, *ate and drank judgment unto themselves*<sup>4</sup>. By which he meant not eternal punishment<sup>5</sup>, but temporal chastisements, as shewn by the "divers diseases and sundry kinds of

<sup>1</sup> 1 Cor. xi. 21.

<sup>2</sup> 1 Cor. xi. 27.

<sup>3</sup> Heb. x. 30.

<sup>4</sup> 1 Cor. xi. 27, 29.

<sup>5</sup> The word *κρίσις*, rendered in our Version *damnation*, denotes rather judgment or punishment.

death" which had occurred amongst the Corinthians; and he exhorted them to examine<sup>1</sup> themselves diligently before they presumed to eat of that Bread and drink of that Cup<sup>2</sup>.

8. You see, then, what St Paul was rebuking when he used these words. The unworthiness which he blamed, was nothing less than a total and profane disregard of the sacred character of the Holy Eucharist. Such open irreverence and disorder can hardly occur now, and though there may be too little reverence of heart in all of us, and too great dulness in discerning the presence of Christ in this Holy Feast, yet we can only in a degree repeat the fault of the Corinthians, and we must not over hastily apply St Paul's censure to ourselves.

9. With this explanation of these words we will pass on to the second or shorter Exhortation. In it we are invited to "draw near with faith and take this Holy Sacrament to our comfort, and make our humble confession to Almighty God, meekly kneeling upon our knees."

10. The Confession which follows, is made in the name of all those, who are minded to come to the Holy Communion. It is a "General" Con-

<sup>1</sup> Δοκιμαζέτω ἑαυτὸν = let him put himself to the test, which "notes a diligent and exact enquiry such as lapidaries and goldsmiths use, to find out true metal from counterfeit, good from bad;" Nicholson *On the Catechism*, p. 232.

<sup>2</sup> Moreover he adds, If we

had judged ourselves (εἰ ἑαυτοὺς διεκρίνομεν), we should not have been judged; but now that we are judged, it is by the Lord that we are chastened (παυνομένημεθα), that we may not be condemned with the world, 1 Cor. xii. 31, 32.

fession, like that used at Morning and Evening Prayer, and therefore does not contain any mention by name of particular sins. But it is intended that each Communicant should make it special for himself.

11. While, therefore, you are repeating it, you must make an earnest endeavour to enter with all your heart into what you are saying. Call to mind those particular infirmities which so easily beset you, as well as those greater sins, the remembrance of which cannot but be grievous unto you, and "the burden of them intolerable." Confess them, I say, with hearty sorrow to your merciful Father in heaven, and pray that, for the sake of His blessed Son, He will forgive you all that is past, and grant you His grace that you may hereafter serve and please Him in newness of life, to the honour and glory of His Name.

12. This humble Confession having been made, the Rubric directs the Priest, or the Bishop if he be present, to stand up, and turning himself to the people to pronounce the Absolution. Like the Confession, the Absolution also is general in its form, and conveys the assurance of God's forgiveness to those, whose confession has been sincere and true. Listen to it, therefore, with reverent attention. Apply it in your own mind to those special sins which you have confessed; and doubt not, but earnestly believe, that if you are truly penitent, God will, for Christ's sake, pardon them and blot them out of His Book of Remembrance, and in this assurance say in faith, *Amen*, So be it.

76 *The Order of Holy Communion.* [CH. III.]

13. It is to quicken your faith—and whose faith does not need quickening?—in the readiness of your heavenly Father to absolve those who truly turn to Him, that the *Comfortable Words* are now introduced. They are peculiar to the English Liturgy, and contain the Scriptural statements on which the Absolution is grounded. Two of them, you observe, are the words of your blessed Lord Himself, your “very Paschal Lamb<sup>1</sup>.” One contains the words of St Paul<sup>2</sup>, and one those of him, who leaned on His Lord’s breast at the Holy Supper, the blessed Apostle and Evangelist St John<sup>3</sup>.

14. These Comfortable Words, it has been observed, though not found in any other Liturgy are “dear to the English ear.” They have soothed the hearts of many generations of our forefathers, and you will do well not merely to listen to them, but to apply them each one to yourselves. Try to turn them into secret prayers<sup>4</sup>, and make them the ground of your assurance that the great Advocate with the Father, Jesus Christ the righteous, will let the merits of His sacrifice plead for you, that you may be forgiven all your sins.

<sup>1</sup> Mtt. xi. 28; Jn. iii. 16.

<sup>2</sup> 1 Tim. i. 15.

<sup>3</sup> 1 Jn. ii. 1.

<sup>4</sup> See below, p. 95.

## CHAPTER IV.

### THE ORDER OF HOLY COMMUNION.

#### The Consecration and Communion.

*Word-made-Flesh true bread He maketh  
By His word His Flesh to be;  
Wine, His Blood; which whoso taketh  
Must from carnal thoughts be free;  
Faith alone, though sight forsaketh,  
Shews true hearts the Mystery.*



AND now we approach the more sublime parts of the Office<sup>1</sup>, the Consecration of the Elements of Bread and Wine, and their Administration to all who are minded to partake of the Holy Communion.

2. This portion commences with four Versicles. In the first of these the Priest bids you withdraw your thoughts from earth and earthly things, saying, *Lift up your hearts*<sup>2</sup>, to which the Response is, *We lift them up unto the Lord*<sup>3</sup>. He then proceeds,

<sup>1</sup> Anciently called the Canon, and consisting of (1) *the Preface*, (2) *the Seraphic Hymn of Praise*, (3) *the Prayer of Humble Access*, and (4) *the Prayer of Consecration*. See

Procter, p. 367.

<sup>2</sup> Hence this part of the Service is called the *Sursum Corda*, from the Latin for *up with, or uplift, your hearts*.

<sup>3</sup> Ps. xxv. 1.



*Let us give thanks unto our Lord God<sup>1</sup>, and the Response is, It is meet and right so to do<sup>2</sup>.*

3. Turning to the Lord's Table, he next completes the Act of Praise, saying, *It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto Thee, O Lord, Holy Father, Almighty, Everlasting God*, and then, except at five special seasons<sup>3</sup>, immediately commences the jubilant Hymn of Thanksgiving called the *Sanctus*<sup>4</sup>.

4. The glorious Hymn, which has been in use almost from Apostolic times<sup>5</sup>, is taken from the sixth chapter of the Book of the Prophet Isaiah. There we read that the Prophet saw the Lord *sitting upon a throne high and lifted up*, while above *stood the Seraphim*, and *one cried unto another*, and said, *Holy, Holy, Holy, is the Lord of Hosts; the whole earth is full of His glory*.

5. The same outburst of praise was also heard in mystic vision by the blessed Apostle St John. One day, he tells us, while a prisoner in lonely Patmos, he was *in the Spirit*, and beheld *a throne set in heaven* and out of the throne *proceeded lightnings and thunderings and voices*, and One sat on the throne, to

<sup>1</sup> 1 Cor. xiv. 16.

<sup>2</sup> 2 Thes. i. 3.

<sup>3</sup> Namely *Christmas, Easter, Ascension, Whitsuntide*, and on *Trinity Sunday*, when there are "proper" or special Prefaces appointed to be inserted between the words *Everlasting God* and *Therefore with angels*.

<sup>4</sup> Or as it is sometimes called

the *Ter Sanctus* or *Trisagion*, from the triple repetition of the word *Holy* in the Latin and Greek version of Isaiah vi. 2. It is called the "Triumphal Hymn" in the Liturgies of St Basil and St Chrysostom.

<sup>5</sup> See Bingham *Antiq.* xiv. ii. 3.

Whom the song went up day and night, *Holy, Holy, Holy, Lord God Almighty, Which was, and is, and is to come*<sup>1</sup>.

6. This triumphant Hymn, which is the song of Angels, and is addressed to the Three Persons in the blessed Trinity, expresses the union of our worship on earth with "that of the hosts of the world above<sup>2</sup>," and concludes with the words, *Glory be to Thee, O Lord most High*<sup>3</sup>. Make it for yourselves an outburst of devout praise. Join in it with all your hearts, and strive to realize that Communion of Saints, in which God has knit together His elect.

7. The Sanctus is followed by the *Prayer of Humble Access*, which is said "in the name of all them that shall receive the Communion." In this Prayer we acknowledge that we do not presume to draw near to this Holy Feast "trusting in our own righteousness;" that we are not worthy "so much as to gather up the crumbs under God's Table." We then pray that Almighty God, "Whose property is always to have mercy, will grant us so to eat the flesh of His dear Son Jesus Christ and to drink His Blood, that our sinful bodies may be made clean by His Body, and our souls washed through His most precious Blood, and that we may evermore dwell in Him and He in us."

<sup>1</sup> Rev. iv. 1—8.

<sup>2</sup> Cyril, *Catech. Lect.* xxiii.

words, *Hosannah in the highest, Blessed is He that cometh in the Name of the Lord.*

<sup>3</sup> In the primitive Liturgies the Sanctus ended with the words, *Hosannah in the highest.* Mtt. xxi. 9.

8. When this lowly Prayer, during which you should strive to draw near to your Lord with deep humility and godly fear, is ended, there follows the most solemn part of the whole Service, *the Prayer of Consecration*. It consists of three parts, (1) *An Introduction*, (2) *a Petition*, and (3) *the Consecration of the Elements*.

9. The *Introduction* commemorates the inestimable benefits, which God of His tender mercy has bestowed upon mankind; how He gave His only Son to suffer death upon the Cross for our Redemption; how His ever-blessed Son made there by His One Oblation of Himself a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world, and instituted, and in His holy Gospel commanded us to continue, a perpetual Memory of that His precious Death until His coming again.

10. The *Petition*, which forms the second part, is a prayer, that we receiving God's creatures<sup>1</sup> of Bread and Wine, according to His Son our Saviour Jesus Christ's holy Institution, in remembrance of His Death and Passion, may be partakers of His Body and Blood.

11. Then follows *the Consecration of the Elements*. During this most solemn portion of the Service, the Priest recites the actual words used by our blessed Lord, when He instituted the Holy Eucharist.

<sup>1</sup> From the Latin *creatura* living things. Comp. Rom. i. 25; viii. 19; 1 Tim. iv. 4; Jas. i. 18.  
 in its original sense of "any-  
 thing created," not limited to

But he not only recites the words, he also uses the actions, which were used on that occasion by our Lord. He takes the Paten in his hand, and in token of blessing lays his hand upon the Bread. He takes the Cup, and lays his hand upon it.

12. By these words and by these actions, the words and actions of our great High Priest Himself, *Who ever liveth to make intercession for us*<sup>1</sup>, he consecrates, or sets apart to a Sacramental purpose, the elements of Bread and Wine. They have already been dedicated to God in the Offertory<sup>2</sup>. They now cease to be common; they become Sacramental, even the Sacrament and Mystery of the Body and Blood of Christ<sup>3</sup>.

13. At the close of the Prayer of Consecration the Priest receives the Communion in both kinds himself, and afterwards, according to the primitive order, proceeds to administer the Elements, first to the clergy and then to the people. An interval will thus occur, which you will do well to employ in secret prayer till your turn to communicate has come. It is the great time for laying all your wants and necessities before God. Make, therefore, good use of it. Pray earnestly for grace to help you to overcome

<sup>1</sup> Heb. vii. 25.

<sup>2</sup> See above, p. 69.

<sup>3</sup> See Bp. Browne on Art. xxviii. p. 713. "What these elements are in themselves it skilleth not. It is enough that unto me that take them they are the Body and Blood of Christ. His promise in witness

hereof sufficeth. His word He knoweth which way to accomplish. Why should any cogitation possess the mind of a faithful communicant; but, O my God, Thou art true; O my soul, thou art happy!"  
Hooker, E. P. v. lxvii. 12.

your besetting sins, and for strength to resist temptation. Pray for deeper faith in the reality of your Lord's spiritual Presence in this Holy Sacrament, and with prayer for yourselves unite earnest intercession for others, for the Church, the Clergy, your School, and Schoolfellows, and any whom you may know to be in sorrow, sickness, or any other adversity.

14. Then when your turn to communicate has come, draw near with humble faith and deep reverence, and meekly kneeling upon your knees partake of the consecrated Elements<sup>1</sup>, which your Lord commanded to be received "to your great and endless comfort<sup>2</sup>." Afterwards you will return to your place, and before the concluding portion of the Service commences, I would suggest to you to kneel down and thank<sup>3</sup> your God and Saviour for His unspeakable mercies, and for His tender love in giving Himself to be your spiritual Food and Sustenance in this Holy Feast.

<sup>1</sup> The first part only of the "Words of Administration" was used in the first Prayer-Book of 1549; the second in that of 1552; both were combined in the reign of Elizabeth, 1559. Our present form contains the most ancient and simple words of delivery, and yet at the same time implies that "each individual is to take, and eat, and drink, with an application of the merits of Christ's death to his own soul." *Procter*, p. 359.

<sup>2</sup> When you receive the Bread you may say silently, *Amen; Glory be to Thee, O Lord, Who feedest me with the Bread of Life.* When you receive the cup, you may say, *Amen; Glory be to Thee, O Lord Jesus, my Lord and my God, Who sufferest me to drink of the Fountain of Life freely.* Bp. Ken's *Manual for Winchester Scholars*.

<sup>3</sup> For such Forms of thanksgiving, see below, Appendix II. pp. 100, 101.

## CHAPTER V.

### THE ORDER OF HOLY COMMUNION.

#### *The Thanksgiving.*

*All praise and thanks to Thee ascend,  
For evermore, Blest ONE IN THREE;  
O grant us life that shall not end  
In our true native land with Thee. Amen.*

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AND now we have reached the concluding portion of the Service. This portion, which is called the Post-Communion Service, or the "Thanksgiving," consists of (1) the Lord's Prayer, (2) a solemn Thanksgiving, (3) the Hymn *Gloria in Excelsis*, and (4) the Benediction.

2. It commences most appropriately with the Lord's Prayer, for in no better words could we express our thankfulness for the Banquet of this Heavenly Food than in those, which our Lord Himself has taught us, and wherein we at the same time pray that this spiritual sustenance<sup>1</sup> may be daily continued to us<sup>2</sup>. As forming part of a Service of

<sup>1</sup> See the explanation in the Catechism of the petition *Give us this day our daily bread.*

<sup>2</sup> Procter on the Common Prayer, p. 360.

Thanksgiving, the Doxology<sup>1</sup>, you observe, is here added to the Lord's Prayer, and you are directed<sup>2</sup> to repeat every petition after the Priest, and thus take your part in this solemn Act of Praise, in accordance with the practice of the Primitive Church.

3. The Lord's Prayer is followed by two Forms of Thanksgiving. The first<sup>3</sup>, which formed in 1549 the conclusion of the Prayer of Consecration, contains a humble petition that God will, of His Fatherly goodness, accept this our sacrifice of praise and thanksgiving, and that, by the merits and death of His dear Son, we and all the whole Church may obtain remission of our sins, and all other benefits of His Passion. It then makes, in the name of all who have communicated, a dedication of each as a "reasonable<sup>4</sup>, holy, and lively sacrifice" unto God; and concludes with the prayer that, "though we be unworthy, through our manifold sins, to offer unto Him any sacrifice, He will yet accept this our bounden<sup>5</sup> duty and service, not weighing our merits, but pardoning our offences through Jesus Christ our Lord."

4. The second<sup>6</sup> Form contains a thanksgiving

<sup>1</sup> Contrast the Office for Confirmation, above, p. 31.

<sup>2</sup> See the Rubric.

<sup>3</sup> It formed in the first Prayer-Book of 1549 the close of the Prayer of Consecration.

<sup>4</sup> Comp. Rom. xii. 1, *Θυσίαν ζῶσαν ἁγίαν εὐάρεστον τῷ Θεῷ, τὴν λογικὴν λατρείαν ὑμῶν*, where *λογικὴν* denotes *rational*, *reasonable*, in contrast to the offering of irrational ani-

mals, flowers, and fruits in heathen sacrifices. Comp. also 1 Pet. ii. 2.

<sup>5</sup> The old form of the participle of the verb to *bind*. Comp. Shakspeare, *King John*, iii. 3, "I am much *bounden* to your majesty."

<sup>6</sup> Composed for the First Book of Edward VI., 1549, and the only Post-Communion Collect provided in that Book.

to Almighty God for the benefit of the Holy Communion. We render unto Him therein our hearty thanks for having vouchsafed to feed us, who have duly received these Holy Mysteries, with the spiritual Food of the most precious Body and Blood of our Lord and Saviour, and for assuring us thereby of His favour and goodness towards us, and that we are very members incorporate in the mystical Body of His Son<sup>1</sup>, which is the blessed company of all faithful people, and so heirs through hope of His everlasting Kingdom. It then concludes with a prayer that He will assist us with His grace that we may continue in this holy fellowship, and do all such good works as He has prepared<sup>2</sup> for us to walk in.

5. You will remember that when our Lord instituted the Holy Eucharist, we are told<sup>3</sup> that He and His Apostles joined in singing a Hymn<sup>4</sup> before they left the upper-chamber and went out unto the mount of Olives.

6. It is probably in reminiscence of this that Hymns of Thanksgiving after Communion are so frequent in the ancient Liturgies. The Hymn, entitled *Gloria in Excelsis* from the opening words in Latin, is one of the oldest Hymns of the Church<sup>5</sup>.

<sup>1</sup> Compare the Collect for All Saints' Day.

<sup>2</sup> Comp. Eph. ii. 10, "For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

<sup>3</sup> Mtt. xxvi. 30, "And when

they had sung an hymn (or psalm, margin), they went out into the mount of Olives."

<sup>4</sup> Probably the Hallel or Psalms cxiii—cxvii; see Freeman's Principles of Divine Service, ii. ii. 377.

<sup>5</sup> Bingham XIV. ii. 2. In the time of S. Athanasius it was



In the Eastern Church it is called the "Great Doxology" or the "Angelical Hymn," because the first words were sung by the Angels at the Nativity of our blessed Lord<sup>1</sup>.

7. It is a glorious Hymn of Praise and at the same time of Supplication, in which you ought to try to join with real earnestness and fervency of spirit. In it we praise, bless, worship, glorify, and give thanks to our heavenly King, God the Father Almighty, for all His mercies in the redemption of the world. We also pray to His only-begotten Son, the Lord God, and the Lamb of God, Who taketh away the sins of the world and sitteth at the right hand of the Father, that He will have mercy upon us, and receive our prayer; and we conclude by declaring that we thus praise and magnify Him, because "He only is holy, He only is the Lord, He only with the Holy Ghost is most high in the glory of God the Father."

8. When this Eucharistic Hymn is ended, the Rubric directs the Priest, or Bishop, if he be present, to pronounce a Blessing on the congregation before they depart. The Benediction here used is founded on two very ancient forms, the second of which was used even in Anglo-Saxon times<sup>2</sup>.

9. The first clause is founded on the words of the Apostle St Paul, when writing to the Philippians<sup>3</sup> he says, *The peace of God, which passeth all under-*

*pointed to be said with certain  
Psalms at dawn. See Procter,  
361.*

<sup>1</sup> I. k. ii. 14.

<sup>2</sup> See Procter, p. 363, n.

<sup>3</sup> Phil. iv. 7.

*standing, shall keep your hearts and minds through Jesus Christ.*

10. These words form a noble sequel to the Eucharistic Hymn just sung, and send forth those, who have been brought so near to their Lord, and have partaken of the spiritual Food of His Body and Blood, with the assurance of that Peace, which He left as His parting legacy to His Church<sup>1</sup>. *Peace*, He said to His disciples as He sat with them the evening before He suffered, *I leave with you, My peace I give unto you.*

11. This Peace, which the world cannot give<sup>2</sup>, *passeth all understanding*, and with the prayer that it may keep your hearts and minds in the knowledge and love of God and of His Son Jesus Christ our Lord, and that the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, may be amongst you and remain with you always, the Service comes to a close.

12. And now I think you understand at least in some measure the Order of our Church for the celebration of the Holy Communion. You see that the Lord's Supper is at once (1) *A Service of Memorial*, (2) *a Feast upon a Sacrifice*, and (3) *a Means of Grace for the strengthening and refreshing of our souls*:

13. If you thus regard the Holy Eucharist it ought to be sufficient to induce you to come, not

<sup>1</sup> Jn. xiv. 27.

<sup>2</sup> See the Collect at Evening Prayer.

once only after your Confirmation, but frequently, throughout the whole course of your lives, to this great Sacrament of the Gospel. What can you need more, as years pass on, than strengthening by the indwelling of your Lord, and refreshing by the renewal of His willingness to forgive your sins? What more inestimable blessing can you desire than that from time to time your sinful bodies may be made clean by His Body, and your souls washed through His most precious Blood?

14. The exact way, indeed, in which the reception of this Holy Sacrament is effectual to the sustenance of our Spiritual Life, He has not thought fit to explain. It should suffice to lay hold of the fact by faith without seeking to be wise above that which is written<sup>1</sup>. The life of the body is a mystery which none can fathom; may we not expect the life of the soul to be a greater mystery? He, Who instituted this Holy Feast, Who died for us upon the cross, Who ever pleadeth before the Father the efficacy of His all-perfect Sacrifice, He it was Who said, *I am the Living Bread which came down from heaven*<sup>2</sup>; *Do this in remembrance of Me*<sup>3</sup>. Let this suffice. Why should any other thought possess the mind of the faithful communicant but this, "O my God, Thou art true; O my soul, thou art happy"<sup>4</sup>?

<sup>1</sup> According to the old verse     *That I believe and take it.*  
*Christ was the Word that*     <sup>2</sup> Jn. vi. 51, 57.  
*spoke it,*     <sup>3</sup> Lk. xxii. 19.  
*He took the bread and brake it,*     <sup>4</sup> Hooker, Eccl. Pol. v. lxxvii.  
*And what the Word doth*     12.  
*make it,*

15. And now I will conclude, by praying that God will, of His infinite mercy, ever bless and keep you. May He deepen and strengthen your faith. May He give you the grace of perseverance, that evermore walking in the way of His Commandments, you may be His faithful soldiers and servants, and, when this life is over, come to that Blessed Home, where

*...they, who with their Leader  
Have conquered in the fight,  
For ever and for ever  
Are clad in robes of white!*  
•  
*Amen.*

## APPENDIX I.

### A brief Form for Self-Examination.

*Let a man examine himself, and so let him eat of that Bread and drink of that Cup.*

1 Cor. xi. 28.

*These prayers and questions are for your SERIOUS and THOUGHTFUL use during the week before the celebration of the Holy Communion.*

#### I.

*Prayers before Self-Examination.*

##### 1.

O LORD God Almighty, Who hast given Thy Only Begotten Son, not only to die for my sins, but also to be my spiritual food and sustenance in the Holy Communion, grant me grace so to receive this Holy Sacrament that I may spiritually eat the Flesh of Christ and drink His Blood. Incline Thine ear to my prayers, and enlighten my heart with the grace of Thy Holy Spirit, that I may worthily approach Thy Holy Mysteries, and continue Thine for ever,

through Jesus Christ our Lord. Amen.

##### 2.

O LORD our heavenly Father, I desire now to examine myself in Thy sight, Who triest the hearts and bringest every secret thing into judgment, before I presume to draw near to Thy Holy Table. Enlighten my heart, I pray Thee, with the light of Thy grace, that I may fully know my sins and shortcomings, and may confess them with true sorrow and contrition of heart, and receive forgiveness through the merits of Thy dear Son, our Saviour Jesus Christ. Amen.

II.

*Form of Self-Examination.*

I.

*My Duty towards God.*

1. Do I try to remember that God always sees me?

2. Do I fear Him as a Being of infinite power, knowledge, and holiness?

3. Do I love Him for all His goodness and daily mercies to me, and above all for the gift of His dear Son to die for me?

4. Do I pray to Him morning and evening, and try to join heartily in worshipping Him in Church?

5. Am I careful not to use His Name in an irreverent manner?

6. Do I read His Word with prayer and serious attention?

7. Have I been guilty of swearing or using any profane language?

8. Am I careful not to speak lightly of holy things?

9. Do I try to check others when I hear them doing so?

10. Do I strive to do my work as for God, and remember that I must hereafter give an account of the deeds done in the body?

2.

*My Duty towards my neighbour.*

1. Do I try to shew my

love towards my parents, and deny my own will in order to please them?

2. Do I obey their wishes, and commands?

3. Am I respectful to my Masters and Teachers, and do I strive to act as I ought to act whether they are present or absent?

4. Do I try to control my temper, or am I passionate and easily provoked?

5. Have I been guilty of tyranny, injustice, or unkindness towards those younger or weaker than myself?

6. Do I bear malice and refuse to be reconciled?

7. Do I keep my body in temperance, soberness, and chastity?

8. Am I lazy, luxurious and self-indulgent?

9. Do I strive to fight against all impurity in thought, word, and deed?

10. Do I pray earnestly to be pure in heart, and remember that my body was dedicated to God in Baptism, and made a temple of His Spirit?

11. Have I kept my hands from pilfering, or have I taken anything which belongs to another?

12. Have I been guilty of any meanness, or trickery, or evasion?

13. Have I taken any unfair advantage of my school-fellows in class or at play?

14. Have I kept out of

debt, and avoided spending money extravagantly?

15. Do I on all occasions strive to speak the truth?

16. Have I told a lie on any occasion, or wilfully deceived any one in any matter?

17. Have I said anything ill-natured of any one behind his back, or exaggerated his infirmities or failings?

18. Have I imputed any schoolfellow's conduct to bad motives?

19. Have I made mischief by circulating untrue suspicions?

20. Am I content with, and do I strive to do my duty in, that state of life to which God has called me?

21. Do I allow myself to indulge in envy of others?

22. Am I annoyed when I hear others praised?

23. Has my covetousness led me to complain or be discontented?

24. Do I pray for grace to do to others as I would they should do unto me?

### III.

#### *Prayers after Self-Examination.*

##### I.

**O** ALMIGHTY God and merciful Father, that despisest not the sighing of a contrite heart nor the desire of such as be sorrowful, mercifully assist my prayer that I

now make before Thee. I acknowledge that I have offended Thee, my Lord and my God, in thought, word, and deed. I confess before Thee the sinful deeds I have done, especially.....; the unholy words I have spoken, especially.....; the wrong desires and thoughts which I have indulged in, especially..... I beseech Thee of Thine infinite goodness and mercy that Thou wilt for the sake of Thy dear Son forgive me all my sins, and enable me to serve Thee more truly in the time to come, through Jesus Christ our Lord, Who with Thee and the Holy Ghost liveth and reigneth ever one God, world without end. *Amen.*

##### 2.

**O** LORD Jesus Christ, I, Thy unworthy servant, remembering all that Thou didst endure upon the Cross to save me from my sins, do grieve for having so grieved Thee, and with true sorrow of heart do confess to Thee all my sin, the evil deeds I have done and the good deeds I have left undone, even as Thou knowest them all. Thy property is always to have mercy and to forgive, and Thou dost invite the weary and the heavy laden to come to Thee. I pray Thee, for Thy mercy's sake, to grant unto me that Thy Cross and Passion may

abound to my salvation. Make me to forsake those sins which do most easily beset me, and enable me to turn from the evil of my ways, and with all my heart to turn to Thee, and strive to do Thy holy will, now and evermore. *Amen.*

3.

**O** LORD Jesu Christ, Who for our Redemption didst will to be betrayed into the hands of men, to suffer and to die, do Thou, O Lord, by Thy Holy Cross and Sacred Death deliver me from all my sins, and grant me grace in faith and true repentance to receive the holy Sacrament of Thy Body and Blood. Accept, I beseech Thee, the confession of my sins I have now made before Thee. Send Thy Holy Spirit, and make me worthy to approach Thy Holy Feast. Let the immortal Food, which Thou dost therein vouchsafe me, strengthen and refresh my soul, that I may with new life and vigour run the way of Thy Commandments, and do that which is well-pleasing in Thy sight, to Thy honour and glory. *Amen.*

IV.

*Hymns.*

1.

*That rock was Christ.*

Rock of Ages, cleft for me,  
Let me hide myself in Thee:

Let the Water and the Blood,  
From Thy riven Side which  
flow'd,  
Be of sin the double cure,  
Cleanse me from its guilt and  
power.

Nothing in my hand I bring;  
Simply to Thy Cross I cling;  
Guilty, plead Thy righteousness;  
Helpless, look to Thee for  
grace;  
Foul, I to the fountain fly,  
Wash me, Saviour, or I die!

Not the labours of my hands  
Can fulfil Thy law's demands;  
Could my zeal no respite know,  
Could my tears for ever flow,  
All for sin could not atone;  
Thou must save, and Thou  
alone.

While I draw this fleeting  
breath,  
When mine eyelids close in  
death,  
When I soar to worlds un-  
known,  
See Thee on Thy judgment  
throne,  
Rock of Ages, cleft for me,  
Let me hide myself in Thee.  
*Amen.*

2.

*The precious Blood of Christ.*

Glory be to JESUS,  
Who, in bitter pains,  
Poured for me the Life-blood  
From His sacred veins



94 *A brief Form for Self-Examination.* [APP. I.]

Grace and life eternal  
In that Blood I find;  
Blest be His compassion  
'Infinitely kind.

Blest through endless ages  
Be the precious Stream,  
Which from endless torments  
Did the world redeem.

Abel's blood for vengeance  
Pleaded to the skies;  
But the Blood of JESUS  
For our pardon cries.

Oft as it is sprinkled  
On our guilty hearts,  
Satan in confusion  
Terror-struck departs;

Oft as earth exulting  
Wafts its praise on high,  
Angel-hosts rejoicing  
Make their glad reply.

Lift ye then your voices;  
Swell the mighty flood;  
Louder still and louder  
Praise the precious Blood.

*Amen.*

3.

*Him that cometh unto Me, I  
will in no wise cast out.*

Just as I am, without one  
plea  
But that Thy Blood was shed  
for me,  
And that Thou bidd'st me  
come to Thee,  
O LAMB of GOD, I come.

Just as I am, and waiting  
not

To rid my soul of one dark  
blot,

To Thee, Whose Blood can  
cleanse each spot,  
O LAMB of GOD, I come.

Just as I am, though tossed  
about

With many a conflict, many a  
doubt,

Fightings within, and fears  
without,

O LAMB of GOD, I come.

Just as I am, poor, wretched,  
blind;

Sight, riches, healing of the  
mind,

Yea, all I need, in Thee to find,  
O LAMB of GOD, I come.

Just as I am, Thou wilt re-  
ceive,

Wilt welcome, pardon, cleanse,  
relieve.

Because Thy promise I be-  
lieve,

O LAMB of GOD, I come.

Just as I am, Thy love un-  
known

Has broken every barrier  
down,

Now, to be Thine, yea, Thine  
alone,

O LAMB of GOD, I come.

Just as I am, of that free love  
The breadth, length, depth,

and height to prove,  
Here for a season, then above,

O LAMB of GOD, I come.

*Amen.*

## APPENDIX II.

Prayers and Devotions for use during the  
celebration of the Holy Communion.

*Sweet awful hour! the only sound  
One gentle footstep gliding round,  
Offering by turns on Jesu's part  
The boon to every hand and heart.*

The Christian Year.

### I.

*Prayers and Devotions.*

#### 1.

**O** LORD Jesu Christ, Thou hast said, "Come unto Me, all ye that labour, and are heavy laden, and I will give you rest." Behold, Lord, I come to Thee according to Thy most gracious invitation, not trusting in my own righteousness, but in Thy manifold and great mercies. Wash me thoroughly from my wickedness, and cleanse me from my sin, and of Thy gracious goodness direct me in this service. Grant that all the faculties of my soul and body may be intent rightly to apprehend and humbly to

receive this Eternal Food, this Bread of Life, and that by Thy grace I may obtain the remission of my sins and everlasting salvation, through Jesus Christ our Lord. *Amen.*

#### 2.

**O** ALMIGHTY God and merciful Father, listen, I beseech Thee, to my prayer. I believe that Thy dearly beloved Son did institute and ordain this heavenly feast for the strengthening and refreshing of my soul. He hath promised me, if I come worthily, that I shall receive His most precious Body and Blood, with all other benefits of His Passion. *S*

wash and cleanse my soul, O Lord, that I may now and at all times come prepared by hearty prayers, and devotions, and be made worthy of this infinite blessing, through the merits of the same Jesus Christ, Who gave His Body and Blood for me. *Amen.*

II.

*During the Offertory.*

I.

**B**LESSED be Thou, O Lord God of Israel, our Father, for all that is in the heaven and the earth is Thine. All things come of Thee, and of Thine own do we give Thee.

2.

*When you give your alms.*

**L**ORD, pardon all my idle vain expenses; that I may always have to give to him that needeth. At the hour of death, and in the day of judgment, good Lord, deliver me. *Amen.*

III.

*At the Comfortable Words.*

I.

**L**ORD, I believe; increase my faith, so that eating the Bread of Life, and drinking the Blood of the new Covenant, I may have everlasting life.

2.

**L**ORD, I believe that the saying of Thy blessed Apostle St Paul is true, and I receive it. Stay Thou me in this faith, and cleanse me from my sin.

3.

**O** DIVINE Advocate, intercede for me in this Holy Mystery which Thou hast ordained, and be the propitiation for my sins.

IV.

*At the close of the Prayer of Consecration.*

**L**ORD, it is done as Thou hast commanded, and I doubt not but the mystery is rightly accomplished. I am persuaded that here is that which my soul longeth after; a crucified Saviour communicating Himself to poor penitent sinners. O, let me be reckoned among that number, and then I shall assuredly receive Thee, O blessed Jesus. *Amen.*

V.

*Prayers and Intercessions before your reception, and while others are communicating.*

I. *Prayers.*

I.

*For Faith.*

**O** ALMIGHTY God, Whom without faith it is impossible to please, grant me

II.] *Prayers during Holy Communion.* 97

that precious gift, the evidence of things not seen, that I may cheerfully acknowledge and readily obey all that Thou wouldst have me believe and do; through Jesus Christ our Lord. *Amen.*

2.

*For the Love of God.*

O BLESSED Lord Jesus, Who in Thy love hast embraced me upon the Cross, kindle in my heart such love to Thee, that loving Thee above all things I may obtain Thy promises, which exceed all that I can ask or desire. *Amen.*

3.

*For Humility.*

O LORD Jesu Christ, Who didst empty Thyself of Thy glory, and take upon Thee the form of a servant, grant that following Thy steps in lowliness, meekness, and patience, I may attain Thy heavenly promises, Who livest and reignest, world without end. *Amen.*

4.

*For Meekness.*

O BLESSED Jesu, Who wast led as a lamb to the slaughter, and yet openedst not Thy mouth, grant me to follow Thy steps in meekness and

I may not revile again, but overcome evil with good. *Amen.*

5.

*For Obedience.*

O LORD Jesus Christ, Who wast subject when on earth to the will of those whom Thou hadst Thyself created, grant unto me such a spirit of obedience to all whom Thou hast set over me, that I may find favour in Thy sight, from Whom is all earthly authority and power. *Amen.*

6.

*For Diligence.*

O GOD, Who through Thine Apostle St Paul hast said, If a man will not work, neither should he eat; grant that I may diligently improve the talents Thou hast committed to my care, and faithfully do my duty in that station of life in which Thou art pleased to place me. *Amen.*

7.

*For Reverence.*

O GOD, Who hast said that for every idle word a man speaks he shall give account at the day of judgment; keep the door of my lips, that I may never utter anything displeasing to Thee, and fill me with reverence for Thy holy Name and Word; through Jesus Christ our Lord. *Amen.*

98 *Prayers during Holy Communion.* [APP.]

8.

*For Purity.*

O MERCIFUL Father, Whose eye is ever on me, and Who knowest my most secret thoughts, send to me Thy Holy Spirit, to make clean my heart within me. Let me never give way to any impure thoughts; keep my lips that they utter no evil words; let me never do anything that I know to be wrong or displeasing to Thee; pardon all my past sins, and make and keep me pure in heart; through Jesus Christ our Lord. *Amen.*

II. *Intercessions.*

1.

*For all Estates of Men.*

ALMIGHTY and Everlasting God, by Whose Spirit the whole body of the Church is governed and sanctified, receive our supplications and prayers which we offer before Thee for all estates of men in Thy Holy Church, that every member of the same, in his vocation and ministry, may truly and godly serve Thee; through our Lord and Saviour Jesus Christ. *Amen.*

2.

*For the Church.*

O LORD, I beseech Thee, let Thy continual pity

cleanse and defend Thy Church; and, because it cannot continue in safety without Thy succour, preserve it evermore by Thy help and goodness, through Jesus Christ our Lord. *Amen.*

3.

*For the Clergy.*

ALMIGHTY God, Who alone workest great marvels, send down upon the Clergy of this Diocese, and all congregations committed to their charge, the healthful Spirit of Thy grace; and that they may truly please Thee pour upon them the continual dew of Thy blessing, through Jesus Christ our Lord. *Amen.*

4.

*For your Parents.*

O ALMIGHTY God, Who hast given unto me my father and mother, and hast made them to be an image of Thy tender love and care for me Thy unworthy child, help me to love them fervently, to honour them truly, and to obey them in all things. Re-compense them for the care they have taken of me, and keep them under Thy Almighty protection now and evermore, through Jesus Christ our Lord. *Amen.*

5.

*For your Relatives.*

**H**AVE mercy, O Lord, on all those who are near and dear to me, and grant us all to love and serve Thee here, and praise Thee eternally hereafter; through Christ our Lord. *Amen.*

6.

*For the School to which you belong.*

**A**Lmighty God, the Fountain of wisdom and the Giver of every perfect gift, without Whom nothing is strong, nothing is holy; send down, I beseech Thee, Thy blessing on that School to which I belong, and prosper the designs of its founders. Enable us by Thy grace faithfully to discharge the duties of our several stations, remembering the strict and solemn account which we must one day give before the Judgment seat of Christ. Grant that the seeds of learning there sown, may bring forth fruit abundantly to Thy glory and the benefit of our fellow-creatures. These and all other blessings for them and for us, I humbly ask in the name and through the mediation of Jesus Christ, Thy Son, our Lord. *Amen.*

7.

*For Sufferers in mind or body.*

**O** LORD Jesu Christ, our sympathizing Saviour, Who for man didst bear the Agony and the Cross; draw Thou near to any of Thy suffering servants, who may be at this time in pain of body or trouble of mind (especially .....), hallow to them all their crosses in this life, and crown them hereafter where all tears are wiped away; and where, with the Father and the Holy Ghost, Thou livest and reignest, One God, world without end. *Amen.*

VI.

*Prayers before you go up to Receive.*

I.

**O** LORD God, how I receive the Body and Blood of my most Blessed Saviour Jesus Christ, is the very wonder of my soul, yet it is my most firm and constant belief, upon the word of my Saviour. At this time they are graciously offered to me and my faith; Lord, make me a worthy receiver, and be it unto me as He hath said. *Amen.*

2.

**O** LORD Jesu Christ, our Eternal High Priest, Who hast ordained these mysteries for a communion of Thy Body, and for the strengthening and refreshing of the soul, feed me with the Living Bread which they present, and sanctify me in body, soul, and spirit, now and for evermore. *Amen.*

VII.

1.

*When you receive the Bread.*

**A**MEN; Glory be to Thee, O Lord, Who feedest me with the Bread of Life.

2.

*When you receive the Cup.*

**A**MEN; Glory be to Thee, O Lord Jesus, my Lord and my God, Who sufferest me to drink of the Fountain of Life freely.

VIII.

*Prayers and Thanksgivings after Receiving.*

1.

**G**LORY be to Thee, O Jesus, my Lord and my God, for thus feeding my soul with Thy most blessed Body and Blood; O, let Thy heavenly Food transfuse new life into

my soul, and into the souls of all that communicate with me, that our faith may daily increase, and that we may all grow more humble and contrite for our sins, and may love and serve Thee more than we have ever done heretofore. *Amen.*

2.

**I** GIVE Thee thanks, O Lord, Holy Father, Almighty, everlasting God, Who hast refreshed me with the most holy Body and Blood of Thy Son Jesus Christ our Lord; and I pray that this Sacrament of our Salvation, which I, unworthy sinner, have received, may not turn to my judgment nor condemnation, according to my deserts, but to the profit of my body and soul, unto life eternal, through Jesus Christ our Lord. *Amen.*

3.

**O** ALMIGHTY God and Father, I thank and praise Thee for all Thy mercies, and particularly for the opportunity which Thou hast given me of receiving that Holy Sacrament which Thy Son Jesus Christ has appointed in remembrance of His Death, and for the spiritual nourishment of my soul. Forgive, O Lord, the weakness and imperfection of this, and of all

my other services. Increase my faith, and enable me by Thy Spirit to fulfil the vows which I have now made. Make me watchful over my thoughts, words, and actions, and grant that I may lead an honest, chaste, sober, and godly life, following the example of my Blessed Master, and placing my whole trust in His precious Death for the pardon of my sins, that when He shall come to judge the world, I may be found in Him. Grant this, O Father, for Jesus Christ's sake. *Amen.*

IX.

*Hymns.*

1.

*This do in remembrance of Me.*

Bread of heaven, on Thee we feed,

For Thy Flesh is meat indeed;  
Ever may our souls be fed  
With this true and living Bread;

Day by day with strength supplied

Through the life of Him Who died.

Vine of heaven, Thy Blood supplies

This blest Cup of sacrifice:  
Lord, Thy wounds our healing give,

To Thy Cross we look and live:

JESUS, may we ever be  
Grafted, rooted, built in Thee.  
*Amen.*

2.

*And We will come unto him,  
and make Our abode with him.*

JESUS, gentlest SAVIOUR!  
God of might and power!  
Thou Thyself art dwelling  
In us at this hour.

Nature cannot hold Thee,  
Heaven is all too strait  
For Thine endless glory  
And Thy royal state.

Out beyond the shining  
Of the furthest star,  
Thou art ever stretching  
Infinitely far.

Yet the hearts of children  
Hold what worlds cannot:  
And the GOD of wonders  
Loves the lowly spot.

JESU, gentlest Saviour!  
Thou art in us now;  
Fill us with Thy goodness  
Till our hearts o'erflow.

Pray the prayer within us  
That to heaven shall rise;  
Sing the song that Angels  
Sing above the skies.

Multiply our graces,  
Chiefly love and tear,  
And, dear LORD, the chiefest,  
Grace to persevere.



102 *Prayers during Holy Communion.* [APP. I]

O, how can we thank Thee  
For a gift like this,  
Gift that truly maketh  
Heaven's eternal bliss?

Ah! when wilt Thou always  
Make our hearts Thy home?  
We must wait for Heaven,  
Then the day shall come.  
*Amen.*

3.

*Fight the good fight of faith,  
lay hold on eternal life.*

Oft in danger, oft in woe,  
Onward, Christians, onward  
go;  
Bear the toil, maintain the  
strife,  
Strengthened with the Bread  
of Life.

Let not sorrow dim your eye,  
Soon shall every tear be dry;

Let not fear your course im-  
pede,  
Great your strength, if great  
your need.

Let your drooping hearts be  
glad,  
March in heavenly armour  
clad;  
Fight, nor think the battle  
long,  
Soon shall victory wake your  
song.

Onward then to glory move;  
More than conquerors ye shall  
prove;  
Though opposed by many  
foe,  
Christian soldiers, onward go

Hymns of glory and of praise  
FATHER, unto Thee we raise  
Holy JESUS, praise to Thee  
With the SPIRIT ever be.  
*Amen*







